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Zion's Herald

WEDNESDAY, APRIL 17, 1901



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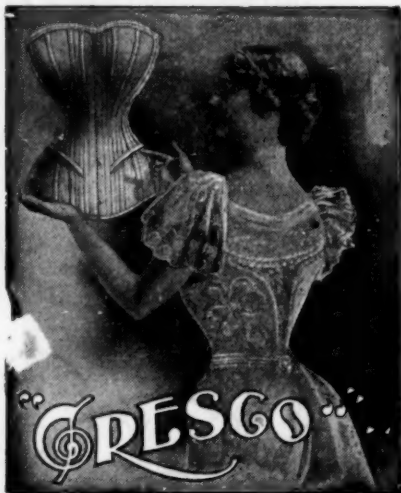


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W. H. M. S.

In spite of the severe storm, there was a large attendance at the quarterly meeting held in St. Paul's Church, Lynn, April 3. The devotional exercises were conducted by Rev. E. T. Curnick, pastor of the church. Mrs. Spencer, president of the Young Ladies' Band, cordially welcomed the convention to the hospitality of the church, to which Mrs. Ainsworth responded in fitting words. The business of the convention opened with the report of Mrs. Baird, Conference organizer. She gave an interesting account of the work done on the Springfield District during the quarter. She had arranged for fifteen meetings, which were attended by a thousand people, had effected several organizations, and secured a large number of subscribers to both *Home Missions* and the children's paper, besides distributing a large amount of literature.

The treasurer, Miss Webster, had received, from Jan. 1 to April 1, \$2,185.75. Mrs. Whitaker reported feeling encouragement in reference to the young people's work. Some are interested in the different Homes in the South, and a large number are particularly interested in the Medical Mission work. Mrs. Barber reported the total amount of supplies sent since Jan. 1 to be \$1,420.77. Mrs. Perkins reported that a large number of Mothers' Jewels had been secured during the quarter.

Mr. R. S. Douglass made a fine plea for the Medical Mission. He is greatly impressed with the amount and kind of work done there. Seven thousand people were treated there last year who, on account of their prejudice against hospitals, and their ignorance, could not have been reached and helped in any other way. Two thousand patients have been treated since Jan. 1.

Miss Perry, chairman of the Immigrant Home committee, reported for that institution. Immigration had been somewhat lighter than during the fall, yet Mrs. Clark had met twelve steamers and trains during the quarter. There had been 85 inmates in the Home, representing nine nationalities. Mrs. Clark spoke a few moments, giving an interesting account of the peculiar cases that come under her care. In some respects the work becomes more difficult each year. The anniversary sale will be held the 18th of this month.

The report of Mrs. Floyd, corresponding secretary, was full of encouragement and interest. She gave a brief outline of the work of each district and of the different departments. Several district meetings had been held, and the day of humiliation and prayer had been observed in a helpful way at St. Mark's Church, Brookline. Room 40, Wesleyan Building, has been engaged as Boston headquarters of the W. H. M. S., where the literature of the Society and general information relative to the work may hereafter be obtained.

The periodical bureau, through Mrs. Farr, has sent literature to the soldiers at Manila, to Hull St., and the Training School, also a large number of singing books South, where they are doing a great deal of good.

Mrs. R. L. Greene conducted the devotional exercises in the afternoon, after which Miss Henrietta Bancroft, of Detroit, Mich., gave a stirring address on "The Need of Home Missionary Work in the Large Cities in our Own Land."

Mrs. Moody and Mrs. Nichols each favored the convention with a beautiful solo, resolutions of thanks for which, and to the young ladies who served the bountiful luncheon, and to all who had contributed to the success and pleasure of the day, were presented by Mrs. E. M. Taylor and heartily adopted.

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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Mercantile Combine

A dry goods and department store trust, with a capitalization of twenty millions of dollars, was effected in New York city last week. Its corporate name is, "The Associated Merchants' Company," and it is organized under charter rights originally granted by the State of Connecticut to the Columbia Construction Company, of which the Associated Merchants' Company is the outgrowth. This charter authorizes the company "to conduct a manufacturing business; to own and equip steam or electric railways, bridges, stores, buildings, warehouses, telephone, telegraph and electric lines, steamships and steamboats, vessels, ferry boats, surface or underground railways; to deal in real estate, stocks, franchises, securities; to negotiate with any other company regarding their stocks and establishments; to operate railroads in this or any other country." J. P. Morgan and H. B. Claflin are the prime movers in the organization of the combine. At the outset the new company takes over the business of the H. B. Claflin Company, the largest dry goods jobbing house in the world, that of the Adams Dry Goods Company, doing a retail business on Sixth Avenue, and the Twenty-third St. establishment of James McCreary & Co. The expectation in financial circles is that the capitalization will be increased to \$140,000,000, and that stores in the cities from Chicago to Boston will be absorbed, thus giving the trust a great advantage over all competitors. This combination is regarded merely as an extension of the department-store idea, which has been so successfully developed in all of the large centres. The extended plan will eliminate the jobber and enable the combine to do business directly with the manufacturer. Larger buying and economy of management will lower the selling price without diminution of profits. However, the success of this company will either drive other stores of the same class out of business or force them to form a similar combination.

Management of the Steel Trust

It will not be cumbersome. On the contrary, it will be quite simple. Each mill will maintain a separate organization, such as it has now, but over all will be the president and three vice-presidents,

the latter exercising supervision over a particular branch of work in each establishment. The first vice-president, Mr. James Gayley, of the Carnegie Company, will have charge of all the mines and wharves; the second vice-president, Mr. W. R. Walker, metallurgical engineer for the American Steel and Wire Company, will superintend the operation of all the plants; and the third vice-president, Mr. W. P. Palmer, president of the American Steel and Wire Company, will manage all the sales. Department superintendents in the various mills will thus be subordinate to these general superintendents. The policy of the concern will be dictated entirely from New York. Since prices, sales and the absolute control of the output of steel in the interest of security and increased dividends is the supreme purpose of the combine, each mill will be obliged to obey the orders of the general management even to the extent of ceasing to operate if so required.

Mosquitoes and Malaria

Malaria in its severest forms has long existed in many parts of Italy, causing much sickness and many deaths. Scientists attribute the malaria to mosquitoes, which are very numerous. The government has taken the matter up, and is planning for the wholesale extermination of these pests. Meanwhile the municipal authorities will distribute quinine gratuitously to the poor and continue to do so until the malaria breeders can be destroyed. The same connection between mosquitoes and disease-producing condition is recognized in this country. Note has already been made of the experiments in Cuba, in which it was demonstrated that yellow fever could be controlled by destroying mosquitoes. Municipal authorities in a number of the American cities are giving careful attention to the removal of stagnant water as spring approaches, and incidentally are on the watch for a good wholesale "mosquito killer."

To Avoid Another Mad Rush for Land

Twelve years ago a strange-looking company of 115,000 men, women and children were camped along the southern border of Kansas. Some were sheltered by covered wagons and tents, while others slept on the bare ground. For thirty days they kept gathering, and as the numbers increased the excitement deepened. Soldiers guarded the State line and would not allow them to cross over. One day every tent was packed away, horses were saddled, wagons loaded, and the great throng, reaching for miles east and west, stood as if waiting for the orders of a commander. At noon the rattle of musket-firing and the roar of cannon swept along the line of soldiery, and at this signal the

great company started forward. Thus began the mad rush for land into the newly opened territory of Oklahoma. Homeseekers, adventurers and desperadoes fought over the right to choice quarter sections and numerous lives were lost in the struggle. Even to this day many of the disputes arising from that memorable rush are unsettled. The Government profited by the experiences of the Oklahoma stampede, and the Interior Department is grappling with the question of opening the three millions of acres acquired from the Kiowa, Comanche and Apache Indians, which will be ready for homeseekers within a few months. It seems that the only way to avoid trouble is to distribute the claims among the applicants by lot, and the details of such a plan are being worked out in the land office. Applications for claims will be received for forty days prior to the opening. All the applications will be numbered, and the drawing of the numbers will determine priority of right in selecting claims. Home-seekers may examine the land in advance, and make their actual selection from maps and surveys at the time of the drawing.

How to Dispose of "Hobos"

A "hobo" is a male individual who deliberately contrives to live without work or the actual violation of the criminal code. Carefully avoiding both labor and crime, he begs from house to house, and thus profits by the misguided benevolence of well-meaning people. As a social parasite the "hobo" is increasingly hard to either reform or exterminate. His tribe is numerous in New England, and each year the problem of "how to manage him" becomes more difficult. Dr. Henry Shaw, of this State, has given special attention to the subject, and his conclusions may be helpful to some. He attributes the origin of the genus tramp to "cheap travel, unwise freedom from labor allowed to the sons and grandsons of hard-working immigrants, through desire of their elders to spare their children some of their own hardships, and to the abuse of the lavish bounties paid in the form of pensions and State aid to the soldiers of the civil war." He proposes a system of classification and state help, whereby the man willing to work may be kept out of the highways by being given employment, and the others disposed of according to law. A part of the suggested plan for Massachusetts contemplates four small farms, with buildings, at Middleboro, Wilmington, Sterling, and Chesterfield, to which all tramps begging in the respective neighborhoods could be sent for food and shelter and then "sifted out." The success of this plan would depend entirely

on the rigid refusal of good-hearted women to give tramps lunch at the back door. As long as indiscriminate almsgiving is practiced, it will be well-nigh impossible for the State to solve the "hobo" problem.

May Ship Mules to South Africa

Judge Parlange, of the United States Circuit Court at New Orleans, dismissed the suit for an injunction brought by Boer representatives to prevent the shipment of mules and horses to South Africa for the use of the British army. He held that the private citizens of a neutral nation had the right to sell to belligerents anything not classified as munitions of war, and as mules are not so listed, the proposed shipments cannot be enjoined. The case had attracted international attention, and there was some fear that a decision would be rendered that would cause trouble with England. The Administration went so far as to instruct Attorney-General Knox to look into the matter. A ruling by the British government to the effect that it would attempt to supply its army with home-grown beef in part, was construed as retaliation because of the mule case, and drew forth a protest from American packers; but it appeared later that the British rule would not seriously affect American beef exports.

Tenement House Supervision

More light and air, abolition of dark interior rooms and cellar rooms, introduction of sanitary appliances for each family, adequate protection against fire, and enforcement of laws in regard to tenement houses, are among the leading provisions of the new tenement house law of New York which was signed by the governor last week. All tenement house matters are in charge of a department at whose head is a commissioner. Regulations which have hitherto been ineffective because of their distribution among several departments, will now be grouped in one and regularly enforced. All new tenements must be submitted to this department, and permits will not be issued if they fail to comply with the requirements of the new law. The plan of supervision is an excellent one, and will be highly beneficial if the department can be organized independent of the Tammany ring — which is extremely doubtful.

"Black Diamonds" in China.

Diamonds, clear and brilliant, illumined the darkness of South Africa, and lighted the way for European settlement and commerce. "Black diamonds," surcharged with the heat and power of the sun, and hidden away in the mother earth of the Chinese empire, may, in a few decades, greatly affect the question of international ascendancy. According to General James H. Wilson and Baron Von Richthofen, China is underlaid with a coal deposit unparalleled in any other part of the world. Both anthracite and bituminous coal are abundant and easily accessible. It is mined to a considerable extent in some of the provinces by a primitive process which is very slow when compared with the methods used in this country. Concessions for the construction of rail-

roads and the use of modern mining machinery have been granted a Pekin syndicate, and as soon as the future government of China is determined, the work of developing the mines will undoubtedly be carried forward. This means that when the coal deposits of England and the United States have become exhausted, China will be in a position to control the manufacturing interests of the world. Surely the line, "Westward the course of empire takes its way," is capable of international application.

Common Law Marriage in New York

After a systematic and energetic campaign extending over a period of two years, the opponents of the common law marriage, recognized in New York State for so many years, have succeeded in having a law enacted which is regarded by some as very important reform legislation. It is no longer possible for a man and a woman to marry themselves in that State merely by verbal declaration and living together. The new law requires a written contract signed by the contracting parties, and attested by two witnesses, which contract must be filed for record. The old law was the occasion of much litigation, especially in the settlement of estates, in which women were usually the chief sufferers. In Minnesota the legislature has passed a bill requiring a physical and mental examination of all applicants for marriage licenses. Its design is to prevent the marriage of imbeciles or of persons afflicted with incurable diseases. It awaits the signature of the governor.

Grab Game in China

Japan has accepted the assurances of Russia concerning the occupation of Manchuria, and now interest centres in fixing the amount of the indemnity. A majority of the Powers demand four hundred millions of dollars, but England, Japan and the United States are laboring zealously to have the amount reduced to two hundred millions. This Government contends that one hundred millions is enough. As an inducement for the other Powers to agree on one hundred millions, the United States offers to reduce the claim of this country from \$25,000,000 to \$12,500,000. The claim of the United States is now on a basis of two hundred millions.

Governor Wood's Achievements in Cuba

Clean cities, well-paved streets, stimulation of private enterprise, public works undertaken, Spanish garrisons transformed into well-filled school-houses, and employment at good wages for all who are willing to work, are among the achievements of the United States in fostering the welfare of Cuba under the mild and beneficent military administration of Governor Wood. The island is paying its way and there is money in the treasury. Peace and security prevail. It may be that the Government has not always shown a tender regard for the feelings of some of the Cuban agitators, but there is abundant evidence that the people as a whole have been infinitely better cared for than if they had been granted unrestrained "liberty." The United States will do more to promote the true inde-

pendence of the Cubans by exercising a paternal oversight over them for a few years than by allowing them to follow their own whims, desires and notions — to destruction; which would probably be the case if they were thrown absolutely upon their own resources.

Educational Reforms in Russia

General Van Novsky has instituted reforms along the line demanded by the students, and the agitations have subsided. Among his first acts was the release of 383 students. The closing of the higher schools cost the students a year's study, but the new minister has arranged for the re-establishment of the regular courses during April. If necessary, they will be continued throughout the season. He will impose a severe penalty for non-attendance at the periodical examinations. It appears from the foregoing that the Czar is actively interested in helping the students forward, and that many greatly needed reforms in educational matters will be accomplished if the purposes of the sovereign are not thwarted by the official class.

David Among the Giants

George H. Phillips, a youthful and until recently an obscure dealer in corn on the Chicago Board of Trade, has broken the traditions of the speculators, and, it is feared, may revolutionize the venerable system by which they have been doing business. Backed by a syndicate of middle Iowa and Illinois farmers, young Phillips has succeeded in making some big deals in the actual buying, selling and handling of grain, principally corn. He is practically the leader of a combine of legitimate traders against the so-called respectable gamblers who operate upon fictitious shortages or surpluses and never handle the actual grain from one year's end to another. The result is the development of an enormous business for the Chicago elevators and a higher price for the producers. The success of young Phillips is attributed to exact knowledge of corn gained by handling the grain for years; correspondence with corn producers in every State in the Union where it is raised, by which he knows precisely the condition of the supply; study of the methods of the operators on the Board who are opposed to him; independence of the traditions of the Board; fearlessness in making ventures, and large but unknown capital. He is honest and perfectly fair. In November he is reputed to have made \$150,000, but without ruining other dealers. Thus far his success has not affected his head. He lives in simple style in northwestern Chicago, and appears to have more regard for his home as a source of happiness than his precarious position as "Corn King." Grain producers have suffered severely in the past from the operations of speculators in supposititious quantities of grain by the reduced prices which such practices usually cause. In fact, it is very difficult to draw the line of distinction between a dealer in bogus values in grain and the gentleman who presides over a "faro layout." If Phillips can restore the Chicago Board of Trade to the legitimate business of actually dealing in grain and other commodities, he will be entitled to the gratitude of all mankind.

CONSECRATION

TO be accepted, it must be entire — that is, in wish and intention; but if made in youth, it takes nearly all our lives to discover what was meant or comprehended in it. A small child may be truly consecrated, but no child can know what it means to be thoroughly a Christian as the mature man or woman knows it after the slow, hard years have tested and disciplined the character. We resolve to give ourselves to the good, but we only dimly know what we are giving until time and experience have sounded the depths within us. What revelations these sometimes make!

It is a strange thought that God can do His will with us in outward things, and yet not benefit us. The heart can rebel, and annul the blessing even of the Divine gifts. It is only when we accept these just as they are and come into harmony with them, that we get the good intended. So helpless, yet so mighty, is a human being!

THE RIGHT ARMOR

WE are exhorted by Peter to be armed with the mind of Christ. The expression is somewhat striking and very suggestive. He speaks in the previous chapter of "the ornament of a meek and quiet spirit," and Paul also exhorts Christians to "adorn themselves with shamefacedness and sobriety through good works." That graces and virtues of various kinds make us more beautiful and attractive in the sight of God and man, is a familiar thought; but that they make us stronger and better fitted to fight, is a reflection of another kind, even more important.

Is there any particular aspect or phase of the mind of Christ which can be regarded as especially referred to in this exhortation and especially fitted for the equipment of the Christian soldier? We think there is. The context shows that "living to the will of God" was what the apostle had in his thought as the express mind of Jesus. And surely nothing more exactly meets the case both in reference to him and to us. How often did He say, "I came down from heaven, not to do My own will but the will of Him that sent Me;" "My meat is to do the will of Him that sent Me and to accomplish His work;" "I seek not Mine own glory;" "I do nothing of Myself;" "I do always the things that are pleasing to Him." This, then, plainly, was the very mind of Christ — absolute devotion to the will of God, even if that led to the severest suffering. The spirit of the cross was the spirit of Jesus, the spirit of ministry and self-surrender for the good of others.

And is not this the best armor, both defensive and offensive? What will protect us so thoroughly against the ills of life, the strife of tongues, the scorn of men? If we are given up fully to doing God's will, we shall not have time or inclination to bother about the little slights or spites or smites that may occur in consequence. To one completely absorbed in the greater thing, the lesser thing practically disappears. None of these things moved Jesus or Paul. None of them could penetrate their armor. God's will was so

much to them that men's opposition did not count, did not produce the slightest impression on their purpose. And this devotion to God is not only a shield, but a sword. It moves to action, it gives the swing of conquest, it overthrows Satan, it subdues men. There is nothing like it. What better can we do, then, than to listen to the exhortation of the apostle Peter: "Arm ye yourselves also with the same mind." Thus armed with the mind of the Master, absorbing devotion to one thing, the will of God, the church would go forth to marvelous victories and would subdue the earth.

COST OF CRIME IN THE UNITED STATES

"Crime is a monster of so frightful mien, As, to be hated, needs but to be seen; Yet, seen too oft, familiar with her face, We first endure, then pity, then embrace."

A POETICAL way of saying that familiarity with evil develops a feeling of easy indifference and comfortable tolerance which may be rightly interpreted to mean positive sanction. It was written of Vice, but the alteration of a word does not affect the metre or weaken its force. It will apply to Crime as well as to Vice. After all, where does the one begin and the other end? They are of the same essence, and in studying one we must include the other. We may boast of American civilization and point with pride to our achievements, but deep down in our national life there is a cancer constantly eating and threatening to fasten itself upon a vital organ of the social and political body. It is an impalpable, intangible thing, a potent spiritual essence moving in men, and may be rightly called the Spirit of Crime. Red-handed, cruel, bloodthirsty, reveling in human misery and the cries of its victims, it has swept the earth with bloody wars, built jails and penitentiaries, erected the gallows, instituted courts of justice, filled mad-houses, and imposed upon the people a burden of taxation under which they constantly groan without knowing how to obtain relief.

A purely materialistic study of the cost of crime reveals the significant fact that it amounts to the enormous sum of six hundred millions of dollars each year. This estimate relates solely to taxation and personal losses, and does not embrace the loss of men and women engaged in criminal occupations. Viewed from the standpoint of cash alone, crime costs the United States a sum greater than the valuation of the entire cotton or wheat crop for one year. The conclusion is startling. It is one that should be examined by every citizen who desires the safety and permanent prosperity of his country.

There can be no intelligent effort for betterment without a thorough recognition of the nature and ramifications of the Spirit of Crime. Any person who is willing to give a little time to the subject, and will follow the methods of Mr. Eugene Smith, will be forced to reach the same conclusions that he does. Mr. Smith's paper on this subject was read before the National Prison Association at its annual meeting in Cleveland, and later was printed as a public document by the National House of Representatives, for the

use of the International Prison Commission. He attempts to answer the query: "What share of public taxation is properly chargeable to crime?" In tracing out the various public expenses resulting directly or indirectly from lawlessness, he includes legislation, much of which is for the punishment of crime; the executive and judicial branches of government; support of the army, which is treated as a preventive; expenditures for charities, at least one-half of which are traceable to crime; erection and maintenance of jails, penitentiaries, court houses, state, county and city buildings for the use of officials; the support of policemen, constables, and sheriffs. By carefully-worked-out tables he indicates the percentage of expense in each case which may be charged to crime. Owing to the difficulty of obtaining statistics of the kind desired from a large area, he confined himself to a careful analysis of the relation of crime to taxation in New York, Cleveland, Chicago, St. Louis, San Francisco, Richmond, Charleston, Savannah and New Orleans, and from the particulars thus obtained he advanced to the general conclusion, which is perfectly reasonable, that the cost of punishing and maintaining bulwarks against crime amounts to \$200,000,000 each year. Another feature of the cost is the damage suffered by the victim of criminal wrongdoing. In treating this phase of the subject he asks: "What is the business of crime worth, and what does it bring to the criminal?" Estimating the average income of each professional criminal at \$1,600 per year, and computing the number of criminals at 250,000, Mr. Smith finds that the total income of the criminal fraternity is \$400,000,000 annually. Add this, as a part of the cost of crime, to the \$200,000,000 borne by taxation, and the grand total of \$600,000,000 is reached.

After examining this paper, one may well ask: How would Mr. Smith have treated the subject of the cause and cure of crime? He evidently judged that the subject of cost was large enough for one paper, and would therefore omit the consideration of the other phases of the subject. Possibly it would be helpful to suggest the relationship of heredity, environment, and the use of intoxicants, to crime. A large brood of social questions at once press for consideration. The matter of procuring food and clothing and the gaining of wealth enter into the problem. The relationship between man and man and between the individual and society, comes in for examination. Further penetration into the subject shows that the Spirit of Crime is such an intangible, immaterial thing that it cannot be exterminated by law. It may be suppressed and restrained, but it cannot be destroyed in that way. A step further, and it becomes clear that the Spirit of Crime in the national life is to be removed only by its destruction in the heart of men. Not by organization or by force, but by the power of a Divine life in individuals, is society to be uplifted. Herein lies the potency of Christianity. It removes the Spirit of Crime, which after all is merely another way of spelling sin. All good government, and the safety, liberty and personal happiness resulting therefrom, is but the outworking of individual righteousness; and in proportion as men are made holy

they become better citizens and patriots. Thus all who preach, pray, give, and work for the extension of Christianity, are helping reduce the cost of crime by removing its cause.

Bishop Hamilton to the New England Conference

THE following characteristic letter, written by Bishop Hamilton to the New England Conference through Secretary Mudge, was loaned to the editor, at his request, for publication:

Sacramento, Cal., April 3, 1901.

MY DEAR BROTHER MUDGE: The Conference is coming. I will be in Mexico again when it is in session. I came to Los Angeles to assist in raising the endowment of the University of Southern California. I must now return to dedicate the largest and most costly church edifice ever erected by the Protestants in the Republic of Mexico. It is a beautiful stone and brick building in the city of Pachuca. It will be occupied by both English-speaking and Spanish-speaking congregations. It is located on the most conspicuous corner in the old town, and faces the Roman Catholic parish church in good Methodist fashion. The dedication is appointed for Sunday, April 14. How I wish Bishop Cranston could translate the New England Conference to that old martyr country and hold the sessions in the new church! You would all catch the missionary spirit sure. It is contagious, I assure you, as everything is down there.

I will have mingled feelings during the week in which the old Conference is in session. It includes the dearest body of men on earth to me. It will be the first time in thirty-two years I have failed to respond to my name when the roll is called. Can I hope that so irregular a thing can be done, as still to call my name with the rest? I could wish it would be done until I hear my name "when the roll is called up yonder." If you do, rest assured I will answer as I have always done heretofore. *I know I will be there.* I love you all for yourselves' sake, and not only for what you have all been to me. I cannot get used to being anything else than one of the Conference boys. I take slowly to the restraints of the new office, and I fear much more slowly to what some of the very unknowing have been pleased to call *otium cum dignitate*, which, being ecclesiastically interpreted, is, *idleness with dignity*.

When I think of the noble army of great and good men who have graced the membership of our Conference, I am humbled not a little in the presence of my responsibilities. I can hope at least it may be said of me that he was not lazy. I know I need your prayers. When I am reminded that I am set for an example to the men who are to preserve the integrity of the church, and follow in the footsteps of the fathers whose piety was the example for all the churches, I am moved to ask that you remember me earnestly in your prayers.

I pray sincerely now, as I shall pray often, for the coming session of the New England Conference.

I am yours affectionately and faithfully,
J. W. HAMILTON.

Methodism and Christian Science

An interesting and vigorous discussion took place last week at the opening session of the New York East Conference. It grew out of the fact that Rev. S. E. Simonsen, pastor of the Norwegian Church in Brooklyn, requested the Conference "to allow him" according to the N. Y. Sun, "to take his credentials as a minister with him to the Christian Science Church, which he declared his intention of joining as the true faith." Dr. Joseph Pullman, presiding elder of New York District, is reported to have said: "I submit that it is not proper for us to recognize these people as a Christian Church. They have two Bibles, one of which is 'Science and Health.' They have repudiated the personality of God and practically the Bible, and have taken Mrs. Eddy as their Christ. This should prevent

us from taking any action which would recognize them." The Sun says: "The motion repudiating Christian Science and refusing the credentials was carried by an overwhelming majority, only three votes being cast in the negative."

The next day the matter was brought up again under the following resolutions: "Whereas, Brother S. E. Simonsen has withdrawn from the ministry and the membership of the Methodist Episcopal Church; and, Whereas, under the law of the church we are unable to surrender his parchments to him; *Resolved*, That we hereby record our appreciation of his personal worth and years of faithful service and regret that he feels compelled to leave us." Dr. J. M. Buckley vigorously and tenaciously opposed the resolutions. Among other things he said, according to the Brooklyn Daily Eagle of April 11: "Christian Science is to be opposed here because it denies and ridicules all other doctrines for which the Methodist Church stands. It denies the personality of God; it denies the Deity of Jesus Christ, His vicarious atonement, and the power of prayer as appealing to a personal God. I regard it as one of the most subtle forms of heresy with which the church has had to contend since the third century. To those who do not accept it as a gospel it offers healing; to those who will not accept it as a system of healing it offers practical freedom from personal responsibility, destroys the nature of sin and the idea of personal repentance. . . . Christian Scientists are worse than Jesuits." He never heard of a Jesuit of the sect they have disgraced that could equal in the matter of casuistry the average Christian Science lecturer. "They are full of it," said Dr. Buckley. "I will publish that statement where they can see it; they can sue me for libel, and then I will give instances that I have known of. We should count ourselves well rid of such a man." Rev. Dr. J. Wesley Johnston called Christian Science one of the most cunningly devised heresies of the day. The resolutions were lost by a vote of 170 to 5.

Why the Difference?

A patron of this paper desires to know if it is really true, as declared publicly in his hearing, that the striking contrast between the balance account of the official and the unofficial papers is due to the fact that the unofficial receive an income from a class of advertisements which the official are not allowed to accept. To which we reply that the statement is not true. That it may have been made in good faith, does not render it any the less erroneous and misleading. In our issue of March 27 we republished in our columns an editorial from the Michigan Christian Advocate, which fully covered this question. We reprint a single paragraph:

"The money which the Michigan Advocate has appropriated for claimants from year to year, and amounting to over \$55,000 in all, has been accumulated chiefly by close economy in every department of the paper. Had our enterprise been handicapped by an official salary list and a four-thousand-dollar correspondence fund, we would not have been able to turn over one dollar to either Conference for the needy superannuates. Here, and here alone, lies the secret of our 'success' in coining money for claimants."

We state simple facts concerning ZION'S HERALD to the same effect. If the expenses of the editorial and publishing departments of this paper equaled those of any one of the leading Advocates, instead of a gratifying balance to divide among the worn-out ministers of our patronizing Conferences this year, we should have been compelled to report a deficit of at least \$5,000. The difference is not to be accounted for in

any other way than by the saving and economy which are so rigidly and tenaciously practiced by the management of the non-official papers. The attempt to "make a case" in the interest of the official papers on the basis that more care and restrictions are exercised in the selection of advertisements, is wholly misleading. The income of the religious press is everywhere greatly decreased because leading advertisers now prefer the pages of the magazines and the daily papers.

We believe that both the official and the unofficial press intend to exercise a very careful scrutiny in the matter of advertisements, but all religious journals are liable to be misled in this matter. Within six months the publisher of ZION'S HERALD decided against a full-page advertisement, which had appeared in several of the Advocates, because, upon critical examination, it was found that the drug advertised was to be taken with a wine-glass of wine. We have no doubt that the publishers of the Advocates would have rejected the advertisement in question if they had discovered this concealed but serious objection.

Let the official and the unofficial press provoke each other to better works and better results by a brotherly study and comparison each of the other; but let no insinuation be made which shall do the slightest injustice to either.

Voting on the New Constitution

PRESIDENT WARREN writes: "The vote in favor of adopting the new constitution of the Methodist Episcopal Church came in the New England Conference very near unanimity, there being out of 144 votes only 9 in the negative. The mature fruit of sixteen years of labor by successive companies of men chosen by reason of exceptional fitness, fruit adopted by the recent General Conference by the remarkable vote of 542 to 94, ought not to be imperiled by Baltimore's reactionary attitude. As to the bearing of the new constitution on the eligibility of women, Bishop Merrill, himself a lifelong conservative on this question, wisely appeals to his fellow conservatives to vote in favor of the new constitution, assuring them over and over that 'the admission of the women cannot be averted, or postponed, by defeating the pending constitution.' Again he says: 'The need of the new constitution is so great, and it has so many advantages over the old one, that to defeat it on any ground that any one has yet named would be a misfortune indeed, and without a single element of compensation' (Pittsburg Christian Advocate, March 7, 1901). May the remaining Conferences give the proposed fundamental law a support that shall quickly end all doubt and agitation. May we not have at least one New England Conference whose vote shall be absolutely unanimous in its favor?"

PERSONALS

—Bishop Cranston goes to Alaska in June. He will be accompanied by Rev. J. T. R. Lathrop, of Portland, Ore.

—Rev. W. F. Stewart, of Detroit, Mich., has been elected president of the Florence Crittenton Rescue Home in that city.

—We learn from the Epworth Herald that "President Samuel Plantz is happy over recent gifts to Lawrence University by which the new gymnasium will go up at once."

—Paul D. Carpenter, a son of former Senator "Matt" Carpenter, and a nephew of Senator W. P. Dillingham, of Vermont, has recently been elected judge of one of

the State courts of Wisconsin on the Democratic ticket.

— Bishop Foster has returned from Delaware, and is in comfortable health. He and his family have already taken a house at Newton Centre.

— President Ashley, of Albion College, forwards his resignation from Hot Springs, Ark., which is to be acted on April 24 by the trustees.

— Rev. G. C. Woodruff, of Magnolia, Minn., is said to be the oldest clergyman in our church. He has been a preacher for seventy-five years.

— The *Central* of last week says: "Rev. Dr. Robert McIntyre, pastor of St. James' Church, Chicago, Ill., resigned the pastorate of that church, Sunday, on account of ill health."

— Rev. George Skene, D. D., returned from his trip to Havana, Mexico, and the West last week. We have some excellent letters from his pen that will be published at an early date.

— The New England Southern Conference welcomed to its membership Rev. W. S. Harper from the Presbyterian Church, and Rev. C. H. Pease from the Congregational body.

— Rev. Albert Sidney Gregg, of the editorial staff of this paper, was transferred last week by Bishop Cranston at Spencer from the Puget Sound Conference to the New England Conference.

— Dr. J. F. Berry, editor of the *Epworth Herald* and secretary of the Epworth League, received a brotherly and hearty welcome to the New England and the New England Southern Conferences.

— Cards are just received from Concepcion, Chile, announcing the marriage, in that city, Feb. 25, of Rev. John Lewis Reeder, late of the Vermont Conference, and Miss Marian Alice Milks.

— Bishop Hendrix of the Methodist Episcopal Church, South, assisted Bishop Warren in holding a series of meetings in Trinity Church, Denver, Col. The services were largely attended and very successful.

— We were not present to listen to the address of Secretary Thirkield at the New England Conference on the work of the Freedmen's Aid and Southern Education Society, but have heard it very highly commended by good judges.

— We shall publish, as soon as our columns are relieved of the unusual pressure, the very excellent address delivered at the anniversary of city mission work, at Spencer, by Rev. E. J. Helms, on "The English Forward Movement."

— Those who remember so tenderly and gratefully the late Rev. A. J. Gordon, D. D., of Clarendon St. Baptist Church, this city, will be interested to learn that his son, Rev. Arthur H. Gordon, has just received a call to the Immanuel Baptist Church, Cambridgeport.

— The illness of Lord Salisbury calls attention to the fact that no other man since the Earl of Liverpool has been Prime Minister so long, and only two men in English history have held the highest office in the state longer than he. He has held the premiership 4,541 days. Mr. Gladstone's record was 4,498 days.

— Mr. Edward B. Drew and his Harvard classmate, Rev. T. W. Bishop, were guests of the Unitarian Club at the Vendome, April 10. Mr. Drew, who has been a Commissioner of China for thirty-five years, and is a mandarin and stands next in office to Sir Robert Hart, delivered an address at the close of the dinner on "China as It Is." It was a calm, illuminating, fearless and even

fascinating history of what has transpired under his very eyes. It is to be hoped that he may be secured, if possible, to repeat it before the Methodist Social Union.

— Rev. George C. Stull, of Montana Conference, and Rev. Joseph Clemens, of Central Pennsylvania Conference, have been appointed United States army chaplains by President McKinley.

— Bishop Joyce emphasized evangelistic work at the recent session of the Central Pennsylvania Conference by preaching a revival sermon on Conference Sunday, at which thirty arose for prayers.

— Rev. Dr. R. P. Johnston, of St. Louis, has accepted the call to the Fifth Avenue Baptist Church, New York city, to succeed Rev. Dr. W. H. P. Faunce, who resigned to become president of Brown University.

— President Crawford, of Allegheny College, has been lecturing through the South for a few days during his spring vacation. He spent March 28 at Gammon Theological Seminary with his friends of former days, addressing the students in the chapel, and delivering a lecture of great power before a large audience in the evening.

— General William Booth, of the Salvation Army, celebrated his seventy-second birthday by attending a series of meetings in London, at which he received the congratulations of "The Force." Telegrams from all parts of the world were sent to him. The General is in good health. He was born in Nottingham, England, April 10, 1829, and entered the ministry in 1852.

— In connection with the sad announcement, last week, of the death of Miss Bertha, daughter of Rev. and Mrs. C. W. Dockrill, of Manchester, N. H., it was stated that Mrs. Dockrill was dangerously ill. We are shocked to learn that she died on the morning of April 12, of pneumonia. To the doubly bereaved husband and father we extend tender and prayerful sympathy.

— Rev. Philip L. Frick, of Denver, Col., and recently of the B. U. School of Theology, sailed last Saturday for Germany to pursue a course of study with those who have secured the Jacob Sleeper scholarship. Mr. Frick has also just closed a very successful year as pastor of the Appleton Church, Neponset, where he has greatly endeared himself to that people by his scholarly preaching as well as in social and pastoral relations.

— Rev. A. S. Staples, a probationer in the Maine Conference, pastor at Oxford and Welchville, died very suddenly on Easter morning. Presiding Elder Ladd officiated at his funeral on Monday afternoon, April 8, assisted by Rev. Mr. Newport, pastor of the Congregational Church. On Tuesday morning the body was taken to Brockton, Mass., for interment. He leaves a wife and two children, also six brothers and a sister. The people are greatly afflicted, and have been very kind to the bereaved family.

— On Wednesday evening, April 10, the First Methodist Episcopal Church of Lawrence was the scene of a beautiful wedding, when Miss Vina Grace Rogers, youngest daughter of the pastor, Rev. F. C. Rogers, and Mr. Charles Frederic Lang were united in marriage. The decorations, consisting of palms, ferns and Easter lilies, were very tasteful. The church was filled with guests. The father of the bride officiated, assisted by Rev. C. W. Bradlee, of Biddford, Me. The best man was Mr. Tolman, the groom's partner, and the maid of honor Miss Edyth Rogers, sister of the bride. Mr. and Mrs. Lang left for a wedding trip to Washington, and on their return will reside in Portland, Me., where

Mr. Lang is a member of the firm, C. F. Lang & Co., steel furnishings.

— Bishop Cranston is reported to have given the class for admission to the New England Conference some excellent advice. Among other things attributed to him is this: "Do not be a pulpit automaton or a pulpit acrobat. Do not be sensational. The sensational preacher runs the only show in town that is open without a license."

— A fine portrait of Rev. L. D. Barrows, D. D., for several years president of Tilton Seminary, has been presented to the school by Dr. Ira E. Chase, of Haverhill, Mass. It was made by a superior Boston artist, and was placed in Seminary Hall, Wednesday, March 13. A short address was given on his relations to the institution, his general life, work and character, by his son-in-law, Rev. Dr. D. C. Knowles. It is hoped in time to have suitable pictures of all the presidents hung in this hall.

— The new Democratic mayor of Cleveland, Tom Johnson, who seems to be a terror to Republicans and an enigma to the Democracy, is certainly making a good beginning. Against a report that his administration is to be "wide open," he has instructed the chief of police that no gambling houses are to be run during his term of office, and to "impress this with the aid of the patrol wagon;" "There is to be no selling of baseball pools; pull the men who attempt it, and pull them often;" "Prepare a list of the dives, and close them also; raid them early and often;" "In a word, enforce the laws and ordinances to the letter, and remember that all offenders look alike."

— The *Congregationalist* of last week, in a reference to recent changes in religious journals, pays this high and deserved compliment to Dr. David D. Thompson of the *Northwestern*: "Mr. David D. Thompson, Dr. Arthur Edwards' able assistant on the *Northwestern Christian Advocate*, has been appointed editor *ad interim* until the next meeting of the Book Committee of the Methodist Episcopal Church. Our reading of the *Northwestern* since it has had Mr. Thompson's skillful sub-editing has led us to believe that the denomination will err in not making him permanent editor-in-chief. As correspondent for the Methodist Episcopal denomination to our Christian World numbers he has become known to our constituency in a happy way."

— Wesleyan Methodism is bereaved in the death of Rev. James Crabtree, 59 years of age, Governor of Wesleyan College, Didsbury, Manchester. The *Methodist Times* (London) says: "During the brief period of his governorship at Didsbury he won the respect and affection of the students, and had he been spared his influence would have been most beneficial on the young men preparing for the work of the Christian ministry. His best work, however, was done in the pulpit. He was throughout life a diligent student of the Word of God, and his preaching was thoughtful, deeply spiritual, and effective. He leaves a sorrowing widow, also a son and daughter. His death makes another break in the ranks of the Legal Hundred."

— Bishop Goodsell greatly stirred the members of the New York Conference by his utterances on the relation of the preacher to politics. According to the *New York Tribune* he said: "Our business is with principles, not parties. We have no business with any particular party. I think it is just as right for a minister to turn a layman out of his church because he does not believe in his party as it is to mix religion with politics. But one thing you can always depend upon, and it is this: When -

ever a Methodist minister arrives in a town, no matter how he comes, whether he walks or rides, an enemy of the rum traffic has arrived."

— Evangelist C. H. Yatman, of world-wide evangelistic fame, is leading a union revival effort in the First Church, Everett. A large number have made confession of faith, and the interest is increasing daily. He will close his engagement next Sunday.

BRIEFLETS

Trust is the vital element of faith.

The Bishops will assemble for their semi-annual meeting at Portland, Me., on May 1.

Spencer, the seat of the New England Conference, is a place of special interest to Revs. A. H. and Ernest Herrick and their mother, for the reason that both of the sons were married in that town, and the revered father and husband, the late Rev. A. F. Herrick, is buried there.

Blessed is the man who has learned to keep step with God.

We are in receipt of "A Protest from the Washington Conference," directed against the volume entitled, "The American Negro," of which W. H. Thomas is the author. We regret that the congested condition of our columns makes it impossible to publish this protest in this issue. It will appear in whole, or in part, next week.

Look well to the hidden motives of the heart, for they determine the issues of life.

There is ominous truth and a painful prophecy in this striking declaration made by the *Biblical World* when it says: "The ministry is being recruited from the ranks of men not as well educated as are many persons among their congregations, unfitted to cope with the pressing problems confronting organized Christianity."

An unenlightened conscience is a dangerous religious guide.

Seldom have we heard an address so generally and highly commended as that which Rev. Luther Freeman delivered at the anniversary of the New England Conference Epworth League at Spencer last week, on "Vision and Light." Mr. Freeman received a very brotherly welcome from the members of his old Conference.

Some people will be amazed when they are eternally judged by the same standard by which they have measured others.

The Swedish work in the New York East, New York, Newark, and the six New England Conferences, comprising some fifty ministers and charges, will be formed into a separate Conference by Bishop Goodsell at Brooklyn, April 18. The new body will be known as the "Eastern Swedish Conference," and will have supervision of all Swedish work from Philadelphia to Maine.

It is very significant testimony, which should be heeded, that Prof. Max Kassowitz, the most famous authority in Vienna on children's diseases, speaking last week at the session of the International Anti-Alcoholic Congress, strongly opposed the practice of giving children intoxicants in any form, even in very moderate quantities. Beer and wine, he held, were highly injurious on account of the changing character of the bodily organs during child growth. Such liquids were absolutely un nourishing and

frequently led to epilepsy, and had also a deadening power in learning.

How foolish it is to blame environment! What but the same soil produces peas and pig-weeds side by side?

Necessary leadership in our church may be looked for in our younger men for the reason that they better apprehend the age and its needs; and real leadership is the urgent requirement at this hour. Here we seem to be most sadly lacking. Our great denomination halts and retreats because so few are able to assume natural and inspiring leadership. It looks as if the denomination must wait for new and younger men to come to the front — men with larger outlook, warmer hearts, and broader vision.

Sincerity, singleness of purpose, and industry in using life, talents and opportunities for Christ, are the trade-marks of a Christian.

Walter H. Page, formerly editor of the *Atlantic Monthly*, now editor of that very excellent new magazine, the *World's Work*, in speaking last week upon the ideal qualities for the editor of the American magazine, named "moral earnestness as the point in equipment of first importance." If that is the best for the magazine, what should be the equipment of the editor of the religious journal? Something more than to be a student of expediency and policy, we reckon.

Human nature craves the sympathy of imperfection. If any angels dwelt among us, we should make none but formal calls upon them.

The *Universalist Leader*, in discussing the value of the religious weekly, puts it well in saying: "In every family where the paper is a weekly visitant year after year there will be found an intelligent understanding of the views for which the church stands, a deep sense of duty in its behalf, and a willingness of spirit to do what duty prompts to be done. For the sum it costs, the denominational paper yields larger returns to every member of a family than any other educational instrumentality."

Dr. William North Rice will address the Boston Inter-Seminary Missionary Alliance at the chapel of the School of Theology, at 7.30, Thursday evening, the 18th. The public are invited.

The Sunday-school at Creston, Iowa, where Rev. C. L. Nye, formerly of New England, is pastor, is one of the largest in the State. On Easter Sunday the attendance was 736, and the annual Easter offering for missions from the school amounted to \$135. Mr. Nye is in his third year. An orchestra of twenty-five pieces leads the music every Sunday in the Sunday-school.

Rev. Edward W. Strecker, of Terre Haute, Ind., writes this cheery word: "Please renew my subscription to ZION'S HERALD. We take several other church papers, but find the HERALD indispensable. Further, it keeps us in touch with New England Methodism, where we spent a few years so pleasantly."

On Wednesday, April 10, the New York *Tribune* issued a "Sixtieth Anniversary Supplement." It is finely illustrated, and contains not only much historic and biographical matter of interest, but also very much in the way of important facts descriptive of the present marvelous appliances for making a great metropolitan journal such

as the *Tribune* is everywhere conceded to be. All students of journalism will be interested and profited by the examination of this anniversary supplement.

It is life that mars human faces, not death. How often death seems to smooth them out, relaxing the hard lines, softening the features, covering all with a smile of peace.

A close study of our ministry in New England, at short range, convinces us that the younger men are doing the more successful work. This is attributable to the fact that they possess the modern outlook. With an evangelism no less ardent than the fathers, there is associated a clearer vision of the age, of the preaching demanded for the times, and a more intelligent purpose to apply the Gospel to present-day problems.

Too often men are merely misers of ideals. They never invest them in the everyday commerce of life.

To the *Youth's Companion*, on the attainment of its 75th birthday, ZION'S HERALD proffers hearty congratulations. Age does not dim its eye or cloud its brightness. Never was it more eagerly welcomed from one end of the United States to the other than today — a pure, sparkling, wholesome paper for young people. In honor of its birthday the publishers have issued a handsome "75th Birthday Souvenir," and the issue for April 18 will be a double number, to which the Vice President of the United States, Mary E. Wilkins, and Sarah Barnwell Elliott will be contributors.

Publishing the appointments the same week that they are announced, as is our invariable custom, occasions a little delay in sending the paper to press, and consequently in mailing.

It is reported that our valued friend, Dr. G. P. Mains, junior Eastern Book agent, in his address at the New England Conference, fell easily into an *ad captandum* style in which he made an assault upon the statement of some supposititious person who had said that "the Book Concern is dead." Now, while this style of speech may be, and often is, made effective upon the platform, it may reasonably be questioned, in an entirely friendly spirit, whether it is the most desirable way to present the great interests of the Book Concern. In the first place, if a supposititious person is to be introduced and made the subject of an attack, even he should have a fair chance. He should not be charged with saying what is untrue or incredible. Now, no man has ever said that "the Book Concern is dead." We challenge our good friend to produce any person who has made such a charge. But there are certain specific and grave declarations concerning the present condition and drift of the Book Concern, recently made by the Book Committee at their annual meeting, which are abroad in the church, that are very disquieting. The substance of these statements is to the effect that the sales of the Book Concern are decreasing 33 per cent. in a quadrennium, and that the Book Agents are no longer publishing the kind of books that our people desire. These specific charges are before the church, and the loyal ministers who are not only partners, but sole owners of the Book Concern, desire to have their agents explain why these things are so. We suggest, therefore, that it would be much wiser and more pertinent for Dr. Mains to drop the allegation of the "supposititious person" out of his Conference speeches, and devote his entire time to the declarations of the Book Committee at their recent meeting.

TWO SCHOOLS

I put my heart to school
In the world, where men grow wise.
"Go out," I said, "and learn the rule;
Come back when you win a prize."

My heart came back again.
"Now where is the prize?" I cried.
"The rule was false, and the prize was
pain,
And the teacher's name was Pride."

I put my heart to school
In the woods, where veeries sing,
And brooks run cool and clear;
In the fields, where wild flowers spring,
And the blue of heaven bends near.
"Go out," I said; "you are half a fool,
But perhaps they can teach you here."

"And why do you stay so long,
My heart, and where do you roam?"
The answer came with a laugh and a
song,—
"I find this school is home."

— HENRY VAN DYKE, in *Atlantic Monthly*.

STARTLING NEWS FROM INDIA

BISHOP THOBURN.

THE province at Gujarat is situated in western India immediately north of Bombay, and extending from the seacoast to a distance of two or three hundred miles inland. It contains a population of about ten million people. A large majority of the inhabitants are Hindus, but it was in this territory that the Parsees from Persia made their settlement, and a good many Mohammedans are also found in various parts of the province. We were somewhat late in beginning our work in Gujarat, although we had maintained a little work, chiefly among Europeans, in the city of Baroda for perhaps twenty years or more. In December, 1895, I received an urgent telegram, asking me to visit a certain point north of Baroda. Going there, I found a number of inquirers collected, and at a public service in the course of the day I baptized forty-three persons. It was a most interesting day, and the missionaries present regarded it as a wonderful event, and we all hoped that it would prove an era in the history of the new mission. Three years later, when Bishop Foss and Dr. Goucher visited Gujarat, a similar, but very much larger, meeting was held at the same place, and the church in America has heard of the wonderful success of this meeting at which our two distinguished visitors baptized some two hundred and twenty-five persons. Such an event is unusual, even in India, where converts in some sections have been won by thousands in recent years. Now, however, news is coming from India which so far eclipses the great day made memorable by Bishop Foss and Dr. Goucher that their period seems like a day of small things.

At the beginning of the recent famine our missionaries in Gujarat, foreseeing that vast multitudes would be reduced to starvation, thought it prudent to discontinue all baptisms, except in special cases where signs of sincerity were present. In pursuing this course they may perhaps have made a mistake in some cases, but, upon the whole, it is probable that they acted wisely. Now, however, that the famine is over, a different policy has been

adopted. All through the dark days of the recent calamity our native preachers and other workers have been faithfully pursuing their calling, while the missionaries have been most devoted not only in helping the perishing poor, but in keeping distinctly before the people the fact that they were among them as messengers of God. The result is that the door of access to the people stands wider open today to every Christian missionary than at the beginning of the famine. No one can now say that the thronging converts are seeking merely for the bread that perisheth, and yet inquirers are coming forward at a rate never before witnessed in any foreign mission of our church.

I have just received a letter from Rev. E. F. Frease, formerly of Canton, Ohio, and now presiding elder of the Gujarat District. He writes that two of our foreign missionaries, Revs. D. O. Fox and W. E. Robbins, both of whom have been more than a quarter of a century in India, and are known to be extremely conservative in reference to the policy of baptizing converts in a country like India, have just taken up the work of visiting the many applicants for baptism reported from the various parts of the district, and that in the course of three days in the latter part of February these brethren had baptized about *eighteen hundred converts*. These baptisms occurred at three different points. The largest number baptized in a single day was between eight and nine hundred. If any two men in the whole Methodist Episcopal Church can be trusted not to do a rash thing, D. O. Fox and W. E. Robbins are the men; and our people in America may be assured that they would not have baptized a single person if they had not believed in their inmost souls that they were doing the will of God in the matter.

This, however, is only the beginning of the work. Mr. Frease, after making a careful estimate, assisted by other brethren in the Gujarat field, has written to me that he thought eight thousand persons, who showed all the marks of sincerity, were waiting to receive baptism as soon as the proper parties could go to them. His estimate was considered a little extravagant by others who did not know the field so well, but he now writes to me that he feels certain that, instead of eight thousand, he should have said ten thousand, and it is very possible that even ten thousand is too low a figure. In other words, we have now reached a point where a more startling responsibility is thrust upon us than we have ever before known in any foreign field. Some ten or more years ago we first were called to grapple with this gigantic problem of what in India we call "mass conversions" or "mass baptisms." The difficulties connected with this subject are simply appalling, and yet men of courage who fear God dare not shrink from them. We must receive these people, and if we receive them, we must care for them; but caring for them means laborious effort, careful organization, ceaseless prayer, and overcoming faith. Year after year I have borne my testimony to the church in America that not only does a crisis confront us in India, but also in China, and that before long the same would be true of other mission-fields.

God is thrusting a new and amazing opportunity upon His people. Our church has done much, and yet, compared with the responsibility to which God summons her, she would appear to be almost asleep. If we listen, we cannot but hear the voice of God calling; if we look abroad, we cannot but see the almost visible presence of His hand opening mighty doors of access to the people of non-Christian lands.

What will the readers of these lines do when they hear of this great movement in Gujarat? Our brethren in that field are almost crushed with a debt which has been incurred through repeated failures to receive the appropriations which they urgently needed. The new emergency adds greatly to their responsibility. They ought to have \$5,000 within the next fifty days. The General Missionary Committee at its meeting last November called for a great Thanksgiving Fund of \$2,000,000, to be contributed during the present year and the one following. In making this appeal it was provided that parties might designate the objects to which their gifts should be applied. If ever a worthy object for such a thank-offering were set before a people, it exists in this present case. If God moves upon the heart of any reader to contribute towards the Gujarat work, he can do so, and the church to which he belongs may get credit for the entire amount contributed as a special gift, as a thank-offering, provided the donor expresses a wish to that effect. Money can be sent to Rev. S. L. Baldwin, D. D., who is now acting for Dr. Leonard, at the Mission Rooms, New York city, or to me at Christ's Hospital, Cincinnati, Ohio. Those who wish to help in this emergency can add to the value of their gifts by acting quickly. May God move upon many hearts to come forward with the help which we so much need!

Cincinnati, O.

IN THE SHADOW OF THE APENNINES

III

REV. GEORGE A. PHINNEY.

IN my last letter I did not tell the HERALD half I might have told about Naples. I left the city with great reluctance. The trip from Naples to Rome—for I now was beginning to go northward—proved to be anything but a dull and uninteresting passage. As our train started I caught sight of a chain-gang of criminals on the platform about to start on a slower train than ours for the grand prison at Rome. There were six of them, and as I saw those fine-looking fellows strung together on that big iron chain, I thought of the inconvenience and suffering of apostolic days. So enthusiastic was I over the country through which I was passing that for a larger part of the six hours of riding I stood in the vestibule which, in the Continental cars, runs lengthwise of the car on one side, and watched the ever-changing scenery. There was the Castle of Cancelli, and, a little farther on, the palace at Caserta, which is five times larger than the magnificent palace in Naples. I was told that there are 117 marble steps in its leading staircase, and that in Capua, which lay along our path, there was space in its gl-

gantic amphitheatre for one hundred thousand people. For these things, for the house of Juvenal and Aquinas, visible on the hills, I now cared little, because the beauty of the Campanian fields and hills, even in this less attractive season, was a picture that will live with me forever. I passed orchard after orchard of olive trees aglow with their silver sheen, overtopped here and there by stately firs trimmed as if they carried umbrellas on their heads.

The Italian was as interesting in the field as on the street, and as I hurried by I saw them trimming the vines, digging the ground, carrying water in great pitchers on their heads, men and women alike busy as bees and happy as they could be in the midst of their agriculture. I have traveled considerably through this country with two eyes that have been wide open, and I have not seen an Italian quarrel, and I have always found the Italians happy, if not singing, at their work.

The Italians put themselves together artistically. In their rags they always wear colors that blend nicely. The picture of Italian girls and women with the bright berettas, and the men in sashes or white shirts, working together in the field; the herd of gray cattle; women carrying jars of water on their heads; young men industriously trimming vineyards; the rows of vegetables set out geometrically, and the fields of cane grown to form tripods to support the vines; the little stone farmhouse and the farmyard never, from my observation, in the wild disorder common to many of our New England farms — this picture will not be obliterated by the care and worry of long years. And when I got weary of looking at these agricultural scenes, there were the Apennines, towering in awful majesty, "with those peaks whitest," as Dr. Chapin used to say, "which carry their heads nearest heaven."

When the cars were swinging around the curve toward the Roman Campagna, and the grand dome of St. Peter's came in sight, and ruins of the once famous aqueducts (thirty-four of which, I believe, fed Rome in the times of the Caesars) were seen, the days of my boyhood in Boston when, in the old Latin School on Bedford St., under Dr. Francis Gardner, I learned my first Latin lessons and read my first Roman history, came back to me, and the years crowded into seconds.

You have noticed, I trust, that in these letters I have wisely avoided being encyclopedic. I simply have been and shall keep on for a while telling you what I see and the consequent impressions.

To reverse the order of events in my visit in Rome, I will speak of the last thing first. On the final evening of my stay I called upon Dr. Burt at our Italian Mission. The first one I met on the stairs was Dr. Clark. In 1876 I made the acquaintance of both Drs. Burt and Clark, at Wesleyan University, and the latter I had not seen for twenty years. After a pleasant talk with him in his study over foreign books upon church history, I found Dr. Burt, who had been expecting me, but who expressed regret at my short stay. Our magnificent building on the "Fifth Avenue" of Rome is a credit to our denomination. The structure is imposing. It is of white marble. Its

appointments are excellent. A group of young men in the theological department were bright and devoted. On passing out of the chapel where the English service is held, I glance suddenly to my right and read on one of the memorial windows the name of my dear old friend, Fred J. Collins. He is the only son of our beloved George Collins, Esq., of the First Methodist Church, Lynn, Mass. Among the men of the last twoscore of years Fred Collins is one of the finest mathematicians Wesleyan University has produced, for a mind as keen as his must find some ceaseless work in the higher spheres of usefulness. I spent the evening at my hotel with Dr. Burt and talked freely with him about our enterprise here in Rome. He has shown fine executive ability, as the church will soon know, in the purchase of property for a girls' school, which has had a sharp advance in value within a few months. The Woman's Foreign Missionary Society is nurturing the new enterprise, and it seems commendable because a promising undertaking. Our Mission has a debt, if I am not mistaken, of \$75,000. The mortgage bears five per cent. interest. It is a great surprise to me that a security as gilt-edged as is this piece of property in Rome should be forced to pay one if not one and a half per cent. higher rates than closer financiering would permit. It is a little singular that after Dr. Burt left me at the Grand Continental Hotel one of the American gentlemen with whom I happened to be talking, and who had just dined with a member of our American Embassy here in Rome at his own residence, should say to me: "Mr. Phinney, they told me at my friend's tonight that the Methodists in America would make a great mistake to withdraw any of their support from their church in Rome. It is doing very great good and is highly respected by the Protestants here, but deeply hated by the Pope."

Our guide for Rome was Dr. S. Russell Forbes, recognized on the Continent as one of the best archaeological and historical lecturers on Roman antiquities. In his companionship and during our stay in the city we were surrounded with a different atmosphere from what we had found in southern Italy. The numerous wayside shrines we found in the drive from Sorrento to Castellamare, the beggar thrusting himself upon you at every corner, and children running after you to beg — these things largely disappeared, though they had been features of great interest. One of our party, for example, bought a newspaper at eventide from a little rascal in Naples for twelve cents, and it proved to be the outside of a very old New York *Herald*. But now things were different. There was less noise. The streets were clean. Poverty was less obtrusive. The buildings were more artistic. The shop windows were more attractive. It seemed like Boston to some degree, and I was more contented.

One morning, while waiting for Dr. Forbes to come, I ran over to Santa Maria Maggiore, for I had heard of its grandeur. The exterior of this church is glorious, and when I got inside and saw its three dozen Ionian columns of white marble, and those also of porphyry, and its sculptured angels and gorgeous ceilings, I said to myself: "Indeed on the very

threshold of the study of art and architecture one passes from glory unto glory."

When one goes to the Pantheon in Rome he visits a circular edifice which has no superior. There I saw the tombs of Raphael, Victor Immanuel and King Humbert. The latter tomb was then crowned with wreaths of bronze from Egypt, Florence, and the country around, though a few days later it was robbed of some of its splendor, evidently by some of the sympathizers of his late assassin.

The drive through the Villa Borghese — for the word "villa" in Italian includes the grounds as well as buildings — over the Pincian Hill, where from its summit I saw the statue of Garibaldi far in the distance mounted on his charger, with his head, one said, turned a little toward the Vatican as if to keep his eye on the Pope. And never since my school days of military honor in Boston have I been so stirred — save in our late Spanish War — as when I heard a Roman band and saw it coming over a bridge across the Tiber.

To write to you what was seen at St. Peter's and the Vatican is impossible. Books cannot record its wonders, and tongues cannot tell it. If Bernini has injured the original proportions of St. Peter's, there hangs Michael Angelo's dome like a firmament above you. What emotions fill one here! Over the door of this temple there is a mosaic by Giotto representing the disciples fishing — the office of the church — and with them, as always, stands the Master, representing that He is the strength of His church, and in the very top of the great dome He is giving His blessing to His church. So may she ever perform her function and be worthy of His favor! The Jubilee door is tightly bricked, but the Door of all the world is ever open, thank God!

There is only a little of the vast display of art in the Vatican Museum — the picture gallery and the Sistine Chapel — and a very little, too, about which one can write here. You must pass the Pope's Swiss Guard. In the Sistine Chapel is the great fresco of Michael Angelo representing, in three hundred figures, the Last Judgment. I was held for some time upon his "Jeremiah" with his finger on his mouth as if to say, "I must speak cautiously and truthfully." In the gallery of paintings is Raphael's masterpiece, "The Transfiguration." Raphael's head of Christ here is the finest ever painted. I saw this. I did not care if I did not see any more. Over the famous torso which Michael Angelo used to study, now in the Museum, I ran my hand, and said to myself, "No wonder he called this his pupil." In his old age when he could not see he would study it by feeling of it and then soliloquize. But aside from this, the one, perhaps, by Praxiteles, called "The Headless Niobia," who is fleeing from the arrows of Jupiter, together with the one I referred to in the National Museum in Naples a few days ago, called "Modesty," of all the sculpture I have seen have taken deepest hold upon me; but I have not reached Florence yet or visited the Louvre. In the "Niobia" the limbs and body are visible through the drapery, as if in motion. The drapery clinging to them is most exquisite.

Rome bewilders me, and I may bewilder my readers. But, before I close this

third letter, I must include one or two more experiences. After driving past the villa of Maecenas and stopping at the Museum of the Capitol to see a thousand other things, among which was "The Dying Gaul," our carriage took us to that best of Roman churches, "St. Paul, outside the city," which Dr. Forbes exultantly described as a "vast hall of marble," with eighty magnificent Corinthian pillars forming a wonderful nave. Vast sums of money are still being lavished upon it. And then we drove for a long distance along the Appian Way, stopping in the meantime for a while in the Catacombs of St. Sebastian, whose damp, dark atmosphere we feebly lighted with our slender tapers. The picture of the Sabine and the Alban Hills, Tivoli and Frascati in the distance, the ruins of famous aqueducts and the Apennines in the background with their sides robed in shadow, their shoulders decked with snow, and their heads illumined by the reflections from a gorgeous sunset, only the loss of reason will for a while ever let slip away from me. To stand on the Palatine Hill, to look down upon the Roman Forum, to visit the Colosseum and baths of Caracalla, fires the soul with new desires for study. While standing among these ruins I was shown a mosaic pavement, that very morning unearthed, and along its side, excavated within a few days, were walls containing paintings of Bible scenes, all of which is supposed to belong to a very ancient temple.

My dear friends, the theme of these days is too big for my hurried pen to dwell upon. While I stood in the cemetery in Rome, near a rose-bush in good bloom, I saw the grave of Shelley, shaded feebly by a laurel, and the grave of Keats, gently guarded by a myrtle. All these historic places, and the famous ruins, splendid architecture, works of sculpture and painting — and above it all the landscape — made me feel what Byron said:

"These are such views as I shall see
With twofold joy, wert thou with me."

Florence, Feb. 9, 1901.

PITTSBURG LETTER

"IGNATIUS."

METHODISM has been blessed with many excellent revivals during the past winter. If the converts are well cared for, the total number received from probation during the coming months will doubtless be greater than for many years past. Nearly all our pastors have been their own evangelists, and the results in most cases have been very gratifying. The most remarkable awakening of the year — and, in fact, one of the most powerful in the history of the Pittsburg Conference — was that at Leechburg, Rev. P. C. Brooks, pastor. So far as the human agency was concerned the credit for this revival is due the pastor and his people. He did all the preaching and led the meetings, and they stood by him through all the eight weeks. About one hundred members of the church were converted, an equal number united with or previously belonged to other denominations, and more than two hundred came in on probation. Several gambling and drinking clubs quit business because their members got converted. The debt of \$5,500 which has embarrassed the congregation for years is vanishing, and the mortgage-burning will be celebrated early in June.

Mr. Brooks is one of our young men who has hitherto shown himself equal to every trust committed to his care. The wisdom of the appointing powers in sending him to this important field in its most critical hour has been fully vindicated.

Dr. Humason, who came to us two and a half years ago from the Northwest, has moved still nearer the metropolis, and is now pastor of a leading church in Camden. At Lincoln Avenue he proved himself to be an energetic and painstaking pastor and ministered to large congregations. For brilliancy and popularity his Sunday evening lectures have not been surpassed by any man who has come among us in recent years. The Lincoln Avenue people are looking to the mountains and the plains for his successor. Michigan, Colorado, and other fields where "distance lends enchantment to the view," are being scanned. It is practically certain that the new man must come from afar. This is one of the seven or eight churches in our Conference which insists on playing the game "sight unseen." If present members of the Conference, native or transfer, have an aspiration toward one of these pulpits, they might as well let the thing at once drop into innocuous desuetude. Young men with dreams which they hope to see fulfilled must take to the wing, and by and by they may receive a call over the long-distance telephone.

We have been favored in recent weeks with visits from some of our ablest representatives in the foreign fields. Miss Danforth spoke in a number of places under the auspices of the W. F. M. S. on her work in Japan. She was heard by large audiences and made a lasting impression on many hearts. She is a speaker of rare attraction and power. The address by Dr. Headland before our Preachers' Meeting was highly instructive, and withal, we think, the ablest and clearest presentation of the Chinese question yet made to a Pittsburg audience by one in a position to speak from direct knowledge. At Christ Church, Dr. Gamewell was heard before the Men's Club of that church with profound interest. His address pertained more particularly to the siege of Peking than to the situation in general. From his modest demeanor and well-chosen words one would never be led to think of him as the man who has been praised by royalty for his skill and courage in planning the defence of the legations. Methodism has highly honored herself and our country by sending such men as these to represent her cause in the Celestial Kingdom. Before men of such intellectual grasp and earnest consecration, superstition is certain to crumble and give our Christ an opportunity to win back His own. What a pity that our church cannot be induced to multiply many fold our working force in that fruitful field!

The venerable Rev. J. J. McIllyar, who has been in the itinerant ranks for well on to threescore years, is pushing his work on Herran Hill with a vigor which might be profitably imitated by some men of fewer years. And his old-time success follows his work. He has probably received more persons into church membership than any other man in the history of our Conference. More than half a hundred of his spiritual children have entered the ministry. In spirit he belongs to the youngest class, and so long as his health is spared, any church he may be called to serve will enjoy prosperity. Another of our fathers who still labors in the ranks is William Lynch. He

was admitted to the traveling connection in 1840.

Pittsburgers are well pleased with the honor President McKinley conferred upon our city by coming to us for his new Attorney General; and by the honor he conferred upon the office in the selection of Mr. P. C. Knox. Besides being a lawyer of distinguished ability, he is a gentleman of the finest qualities. He ought to have been a Methodist, but by accident (he attended an Episcopal Sunday-school when a boy) he is an Episcopalian. His father was a pillar in our church in Brownsville, and two of his brothers are stanch laymen in our Conference. That he will bring great dignity and ability to the office is known to no one better than his fellow citizens who have come in close touch with him.

In setting aside a pension fund of four million dollars for his former employees in this vicinity, Mr. Carnegie did a most commendable thing. By commendable in this case we mean that which justice and equity demanded that he should do where there could be no compulsion. Many a man who by honest toil helped to create these millions is living today on the verge of poverty or is saved from it by some charitable friend. It is true that many of these men have reached their present condition through riotous living; but it is just as true that there are multitudes of others who through accident or sickness or with large families to support were positively unable to provide for the rainy day. They were honest workmen, and to turn back to them now a small portion of the wealth they helped to create, is no matter of charity, but of simple justice.

At our last Conference meeting only one man was sent back for his sixth year. He was Rev. J. C. Burke, of West Washington. This is his first pastorate, but his work has moved along at high tide from the beginning. This year is proving the equal of any yet. The rapidly increasing membership is almost exclusively from probation. Though an addition was built to the church last summer, yet the edifice is frequently taxed to its utmost to accommodate the crowds who gather to be ministered unto. Persistent pastoral work and plain gospel preaching are winners in this case.

Several of our preachers are planning to take the trip with the Leaguers to the Golden Gate in July. Others will camp in Canada, and two — Revs. A. S. Blackmore and F. A. Richards — will visit their old homes in England.

There have recently been some big sales of church property in our city. The St. Peter's Episcopal Church people sold their ground and are moving their building to a beautiful site in a residential portion of the city. The consideration was \$260,000. A million-dollar sky-scraper is to go up on the old site. Then a United Presbyterian congregation sold at about the same figure; and now comes the announcement that the Catholic cathedral site goes at \$1,300,000. Methodism yet has one church in the heart of the city — Smithfield Street, better known as old "Brimstone Corner." This historic church, under the leadership of Dr. J. H. Bickford, is holding its own and enjoying prosperity. Here large crowds continue to come under the ministry of the Word. An elect lady recently presented the church with a pipe organ which is one of the finest in the city.

THE FAMILY

WHO SHALL DELIVER ME?

God strengthen me to bear myself,
That heaviest weight of all to bear,
Inalienable weight of care.

All others are outside myself;
I lock my door and bar them out,
The turmoil, tedium, gad-about.

I lock my door upon myself,
And bar them out; but who shall wall
Self from myself most loathed of all?

If I could once lay down myself,
And start self-purged upon the race
That all must run! Death runs apace.

If I could set aside myself,
And start with lightened heart upon
The road by all men overgone!

God harden me against myself,
This coward with pathetic voice
Who craves for ease and rest and joys:

Myself, arch-traitor to myself;
My hollowest friend, my deadliest foe,
My clog whatever road I go.

Yet One there is can curb myself,
Can roll the strangling load from me,
Break off the yoke and set me free.

— Christina Rossetti.

Thoughts for the Thoughtful

When you are an anvil, hold you still;
when you are a hammer, strike your fill. —
George Herbert.

Every day is a little life, and our whole
life is but a day repeated. . . . Those,
therefore, that dare lose a day, are danger-
ously prodigal; those that dare misspend
it, desperate. — Joseph Hall.

The life of every man is a diary in which
he means to write one story, and writes
another; and his humblest hour is when
he compares the volume as it is with what
he vowed to make it. — James M. Barrie.

The true calling of a Christian is not to do
extraordinary things, but to do ordinary
things in an extraordinary way. The most
trivial tasks can be accomplished in a
noble, gentle, regal spirit, which overrides
and puts aside all petty, paltry feelings,
and which elevates all things. — Dean
Stanley.

The electrician cannot charge your body
with electricity while a single thread con-
nects you with the ground, and breaks the
the completeness of your insulation. The
Lord Jesus cannot fully save you while
there is one point of controversy between
you and Him. Let Him have that one last
thing, the last barrier and film to a life of
blessedness, and glory will come, filling
your soul. — Rev. F. B. Meyer.

It is a sair thing to be misjudged, but it's
no more than the Maker o' us all pits up wi'
ilka hoor o' the day, and says ne'er a word.
Eh, but God's unco quiet! Sae long as He
kens to Himself as He's richt, He lets folks
think as they like till He has time to let
them ken better. Lord, mak clean my
heart within me, and syne I'll care little for
any judgment but Thine. — George Mac-
donald.

In a little book, "Saint Indefatigable,"
is related the following incident: "When
we had diphtheria here (the Shelter for
Destitute Children), there were twenty

cases among the children, and n
would watch. Our president, Miss J., and
Mrs. S., both knew our need, and both be-
lieved we would get assistance. Miss J.
went home to pray over it. Mrs. S. com-
mended the praying, and added, 'A little
foot power will be needed to go with it; so
while Miss J. prays, I will furnish the foot-
power.' Thus through the prayer of faith
and the feet of faith, the necessary nurses
were secured."

The wheel of an engine has dead points
and centres, where the engine can exert no
direct power over the machinery. The
wheel has to rely on the impulse already
received to carry it past the dead point. It
goes over this point by the force of habit.
The soul reaches dead points in its spiritual
history. Perhaps some great trial has
come, some change in circumstances; per-
haps there is a temporary loss of interest;
if one considers only the state of his feelings
today, he would desert his closet and the
place of prayer. Of course the effect of this
would be to aggravate the spiritual ill
whence it comes. Then is the time when
religious habit is invaluable. It carries
the man past the dead point — keeps him
in the path of duty; and soon the way of
duty becomes also the way of happiness. —
Helpful Thoughts.

In one of Browning's poems is the beau-
tiful story of a boy working at his poor trade
and praising God morn, noon, and night.
But one whispered in the boy's ear a word
which left in his mind a feeling of discon-
tent with his lowly place and work, and
started in his heart a desire for something
great and conspicuous. He craved now to
praise God in the pope's great and splendid
way in St. Peter's dome. He left his poor
trade and became a priest. Meanwhile
Gabriel took up the boy's tasks and played
the craftsman well, praising God in his
place. At last Theocrite realized his early
dream — he was pope now in St. Peter's.
But Gabriel appeared to him, saying:

"I did not well when I took thee from thy
craftsman's cell and set thee here.
Go back to thy cell and thy poor employ;
Resume the craftsman and the boy."

He seemed to be serving God now in a far
grander way than when he was working at
his trade in his lowly place. But really he
pleased God better in those early days than
now, amid splendor and pomp. God had
missed the boy's song all the years — his
place had been really vacant since he left
it. Only when he went back to his poor
employ was he fulfilling the divine plan
for his life. . . . Not the making of a fine
career, therefore, but the simple doing of
God's will, is the one true aim in living.
Thus only can we achieve real success. If
we do this, though we fail in the earthly
race, we shall not fail in God's sight. —
J. R. Miller, D. D.

A taper plunged into a jar of oxygen
blazes more brightly. Without Christ's
presence, earth's joys at their best and
brightest are like some fair landscape in
shadow. When He comes to hallow them
— as He always does when He is invited
— they are like the same scene when the
sun blazes out on it, flashes from every
bend of the rippling river, brings beauty
into shady corners, opens the flowers, and
sets all the birds singing in the sky. Joys
on which He can let the sunshine of His
smile fall will be bettered and prolonged
thereby; joys on which He cannot, are not
for His servants to meddle with. If we
cannot make the sign of the cross over our
mirth, and ask Him to bless it, we had bet-
ter be sorrowful than glad. If we keep
Him out of our mirth, "the end of that

mirth is heaviness," however jubilant may
be its beginning. But Christ cannot only
change the water of human joy into the
wine of heavenly gladness, He can also
drop an elixir into the cups of sorrow, and
change them into cups of blessing and sal-
vation. One drop of that potent influence
can sweeten the bitterest draught, even
though many a tear has fallen into it. He
can make Marah into Elim, and can calm
sorrow into a willing acquiescence not
wholly unlike happiness. Jesus will repeat
"this beginning of miracles" in every sad
heart that trusts to Him. — Alexander
Maclaren, D. D.

Why carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A loving Friend would guide thee;
Therefore, pray.

Why are the days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each tomorrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of His might?
Hast thou not learned love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of His light.

— Marianne Farningham.

IS IT ALL BARREN?

J. L. HARBOUR.

"I PITY the man who can travel
from Dan to Beersheba, and cry,
'It is all barren.'"

The beautiful gospel of cheerfulness is a
gospel that is much talked about and that
many men and women are living in our
day. It is a gospel that is directly op-
posed to the gospel of grumbling. There
are those who are, to their sorrow and to
the sorrow of others, living this last gos-
pel. Some one has said, with certain
truth: "No talent, no self-denial, no
brains, no character, is required to set up
in the grumbling business; but those who
are moved by a genuine desire to do good
have little time for murmuring or com-
plaint."

There are few barren spots in the lives
of unselfish men and women, and few
green and fertile spots in the lives of
those who are making a vain effort to be
happy by living for themselves alone.
It is all barren to those who are so self-
centred that they would find the way to
heaven alone if they could. It is all
barren to those who fail to recognize the
fact that happiness in this life is some-
thing that comes to one incidentally. It
is not something to be lived for, to be
steadily sought for, that we alone may
possess it.

No man travels from Dan to Beersheba
crying, "It is all barren," if his heart is
full of pleasant thought and feeling, and
if he is thinking more of helpfulness than
of happiness. It is not all barren to the
men and the women who are of the most
use in the world. It is not barren to
those who have strong affections and real
humanity at heart. It is not barren to
those who each day achieve the moral
victory of bearing in silence the cares and
the burdens of the day because they rec-
ognize in them so many influences by

which God is steadily drawing them to Himself. It is only the misanthrope who ever says that life is all barren, and who complains that there is no such thing as happiness in this life. He is a weak soul who is made faint by trouble or despondent by misfortune. One of the greatest preachers of his day said: "We see it to be one of the most important qualities, as it works for manhood, to have this conception of ourselves as superior, by the grace of God, to all the accidents and conditions of this mortal life. Are griefs oppressive? 'By the grace of God I am able to bear grief,' saith the Christian hero. 'I am a prince. I am not beholden to time. I am God's uncrowned child, hastening for my crown; I am God's heir hastening for my estate; and am I to sit down under annoyance, and to weep and mourn?'"

Not a single mile of the journey from Dan to Beersheba is barren to the one who has this spirit. Others are comforted and cheered by the men and women who possess it. Not a mile of the journey of life is all barren to one who is living by the soul and the spirit.

Dorchester, Mass.

ENTERING THE NEW LIFE

NO young person, and few older ones for that matter, are free from morbidness and healthily active, can properly desire to die. While we are full of life, and life's duties and responsibilities press upon us, we have our work and our place in this world; it is our vineyard, our battle ground, our field which we must cultivate, and God does not give us dying grace, nor tell us to ask for that. He does bestow upon us grace for the day and for the day's work.

Yet to some death comes early. One day lately I stood looking upon the sweet, sleeping face of a dear girl whose picture has for two years been one of a number which I have kept in my own room, on my dressing table. On the back of the photograph a strong, straightforward, girlish hand wrote, "With love, Marion." Under that inscription I wrote one day last week, "Marion went to heaven" on such a day, "aged twenty years."

She had not a very long sickness, this sweet child of the covenant, nor did she suffer much pain. Rather, it seemed as if, having finished her work, the Father had sent for her to come home. So, softly and fearlessly she had gone, for an angel, in the early dawn, stooped over her bed and lifted her up into the light. Her pastor spoke of her life, short as it was, as having been rounded and finished here, an unbroken harmony which was just the beginning of the life that should go on forever.

If all young people would take into their mind the full, rich meaning of that thought!—that death does not end things for Christ's disciples; that it only unlatches a hitherto closed door and shows them new opportunities; that it is the commencement of a glad new life at the right hand of God in heaven, where there is no sin, where there is all knowledge, and where there pleasures forevermore. Anything one has loved to learn here one may study there. Any skill or accomplishment worth having here one may increase there. There will be the best of company there, the cessation of all doubt, and the attainment of all excellence, for

"Glory, glory dwelleth
In Immanuel's land."

Such a life, for instance, as that of Hugh

Beaver, whom many young men and women in this wide land recollect with love and thankfulness, was not interrupted by death, though its sphere of service was transferred to another place in God's fair universe. Such a life as this dear Marion's, with her rare gift of musical ability, her soft quietness, and unobtrusive tact, was not even interrupted, but just borne across the stream into the happier land.

Trusting Jesus, loving Him, holding nothing back from Him, any young friend to whom an early call home may be appointed can say:

"I'll go where you want me to go, dear Lord!
I'll stay where you want me to stay."

—MARGARET E. SANGSTER, in *Well-spring*.

BUDDING-TIME TOO BRIEF

O little buds, break not so fast!

The spring's but new,

The skies will yet be brighter blue,
And sunny too.

I would you might thus sweetly last
Till this glad season's overpast,
Nor hasten through.

It is so exquisite to feel

The light, warm sun;

To merely know the winter done,

And life begun;

And to my heart no blooms appeal

For tenderness so deep and real,

As any one

Of these first April buds, that hold

The hint of spring's

Rare perfectness that May-time brings.

So take not wings!

O linger, linger, nor unfold

Too swiftly through the mellow mold,

Sweet growing things!

And errant birds and honey-bees

Seek not to wile,

And sun, let not your warmest smile

Quite yet beguile

The young peach boughs and apple trees

To trust their beauty to the breeze;

Wait yet awhile!

—EVALEEN STEIN, in "One Way to the Woods."

MISS MARTIN'S LEGACY

WILLARD N. JENKINS.

MISS ANNA MARTIN had lived all her life in the small village of Camden. She owned a two-roomed cottage and had an income which sufficed for her simple wants. But when she was fifty, a distant relative died and left her a thousand dollars; and on this bright afternoon she was trying to decide what to do with the money.

"I don't think I need to keep it," she said to herself. "It doesn't cost me much to live, and with what I earn sewing I have more than enough for my needs, and shall have something for sickness or old age. No, I'll use that thousand dollars. I'll have a parlor; it won't cost much to have one built on, about fourteen feet square. I'll have a Brussels carpet on the floor, and nice furniture and two large oil paintings. Then I'll have a silk dress—yes, two of them, a black and a brown—and a new bonnet. And I'll give fifty dollars to the church," she added by way of afterthought.

But why was it that just then she thought of the Dilling children—three in

number—who on the morrow would be "bound out" to live with any persons who might be willing to take the responsibility of caring for them?

About two years before, Charles Dilling had met with an accident which confined him to the house for months, and finally took him away forever. When Mrs. Dilling had time to look about her after this blow, things were very discouraging indeed, and a hard struggle followed. The rent was very much in arrears; the doctor presented a bill which fairly took her breath away; and there were numerous other accounts which must be paid. She sold part of her furniture, and then worked early and late; but in a few months her health failed, and she soon followed her husband.

Then, of course, something had to be done with the little ones. Mrs. Dilling had often been urged, after the death of her husband, to let the children be separated, but her only answer had been: "As long as I can work, they shall be kept together."

This answer was sufficient for all who knew Mrs. Dilling. But now she was gone, something must be done. The Orphans' Home was discussed, but everybody knew how great had been Mrs. Dilling's dread of such institutions, and the idea was soon given up. There was no relative to care for the children, and at last it was decided that they should be "bound out."

This meant separation, and it was an appalling thought to the children, who were knit together by ties of more than ordinary strength. No other course presented itself, however, and, as Mr. Randall, the overseer of the poor, said, "They must be provided with food and shelter in some way, and if they could earn their keep, they must do it."

The next morning Miss Martin ate but little breakfast.

"It seems too bad for the children to be separated," she mused, as she looked out of the window toward the Dilling house. "I hope they'll be where they can see each other sometimes. They are good children—been well brought up."

Miss Martin's work moved slowly that morning. She spent much time looking over to the Dilling house. She saw Mr. Randall when he came to take charge of selling the few articles of furniture that were left, and attend to the "binding out" of the children. The neighbors dropped in one by one, and at length a farmer who wanted a bound boy arrived. He had tried two already. One had run away after a few months, and the authorities had taken the other from him on account of cruel treatment.

Miss Martin shut her lips firmly together when she saw this man. Probably he would want Fred, who was eleven years old. It would be a shame to see so good a boy go to such a place.

She threw a shawl over her head and stepped to the door. Then she went back and sat down by the window.

"I could have a bed for him upstairs," she thought. "And he could split wood and bring water for me. I believe I'll go over anyway."

Farmer Burnham was talking very loudly to Fred when she went into the dark, gloomy kitchen. The boy's face

was white, and his eyes filled with tears as he looked at Bessie, his sister.

"You can't have him," said the little girl, choking back her sobs. "He's all we've got left, and we're going to keep him!"

"Ho! ho!" laughed Mr. Burnham. "We'll see about that! The sooner we have the papers made out, the better, I reckon." And he made his way toward Mr. Randall.

"Fred, would you rather come with me?"

It was Miss Martin's voice, and Fred grasped her hand eagerly, while his sister cried: "Oh, do go with her, Fred!"

"I'd rather do it, Miss Martin, if you could get along with me," said the boy, earnestly. "I'd try hard to help what I could."

Miss Martin's face lighted up as she listened. This was a new experience to her. Her life had been wholly centered upon her own interests. She could not help thinking of it even in the midst of this excitement. A new feeling swept over her. How selfish she had been! Would God forgive her?

While these thoughts were passing through her mind, she had been making her way toward Mr. Randall. Would she be too late? No; Mr. Burnham had been called in another direction. She pulled the poor master's sleeve and whispered hurriedly:

"I'll take Fred."

"All right," he replied, and the deed was done.

The proprietor of the village hotel was talking to Bessie.

"Don't you want to go to live with me at the hotel?"

"No, I don't. I want my own home, and that is all."

"But, child, you can't stay here; the house is all empty, and you've got to go."

Miss Martin's eyes flashed. The idea of that sweet girl going to such a place! Never!

"I'll take Bessie, too," she said, and Mr. Randall gladly agreed.

"I can have a bedroom and a tiny kitchen added to my house instead of a parlor," thought Miss Martin, "and take the old kitchen for a living-room. I don't really need a parlor, anyway."

And now what about little Ray? There he sat, seemingly unconscious of all that was going on around him, printing some words on a piece of card-board. Ray was only seven years old. He would need care for a long time, perhaps all his life, for he was not strong in body. He was fond of books and flowers, and shy and reticent. He held the card-board up at length and looked at the words he had printed. They were: "Trust in the Lord."

Nobody wanted Ray. He could not be of much use anywhere, and it was decided that he must go to the county farm.

"I'll take him home with me tonight," said Mr. Randall, "and send him away tomorrow morning."

Sitting around Miss Martin's table at supper that night very little was said. Fred had filled the wood-box, brought water, and made himself useful in various ways; but now he was thinking of his little brother. Bessie could hardly keep back the tears.

Miss Martin could not help noticing the children's sad faces, and altogether it was not a cheerful company.

As they rose from the table there was a knock at the door, and Miss Martin opened it to confront Mr. Randall.

"Is Ray here?" he asked.

"Why, no."

"Well, he's a queer boy! I don't know where he is. I had some other business to attend to, and now I can't find him."

"Is the Dilling house locked?"

"No; there's no use in locking it, it's empty."

"You stay here, children," said Miss Martin kindly. "I'll be back in a few moments."

Then she slipped over to the little old house, and, as quietly as she could, peered into every room. There in the half-twilight she found Ray at last, half-lying, half-kneeling on the bare floor, in the little room where he used to sleep. In his arms was the card-board on which he had printed, "Trust in the Lord."

The boy was talking, and she listened: "Ray is poor and all alone, dear Lord! He's lonesome here tonight; it don't seem like home to him. Take care of Ray and help him. And bless dear Miss Martin for taking Fred and Bessie. She's good, and will make them happy."

Miss Martin could bear no more. "I never could dress in silk, and know that this poor boy was away from his brother and sister," she thought. "O, Lord, forgive me for thinking so much of my own desires! I'll try to use my legacy in a way that will be pleasing to Thee."

Then she stepped forward and touched the boy gently on the shoulder. He started nervously, but when he saw who it was, smiled through his tears.

"Come home with me, Ray," she said, tenderly, "and the Lord will care for you and all of us."

Sprague's Mills, Me.

THE GOLDEN DAYS

I wonder where the fairy book can be,
The book from which she read to you and me

While the warm sunlight shifted down the tree?

And the brown eyes turned downward to the leat,

Tear-spotted by two tiny people's grief
When Death bound one more princess in his sheat.

I wonder where the rocking horse has run
Who carried us before the day was done
To all the lands that lie beneath the sun?

And the dear lips of her we loved so well
Kissed us more sweetly than our tongue could tell

When the too daring riders swayed and fell.

I wonder where the crimson peaches grow
We caught together when she threw them so,

And ran with her to hide them, laughing low?

And her light feet were swifter yet than ours,

And her soft cheeks were like two rosy flowers—

Ah, Time and Death, ye too malignant powers!

—JOSEPHINE DODGE DASKAM, in *McClure's*.

AN IMPORTANT CALL

THE First Methodist Episcopal Church, Spruceville, has got to have a change at the coming Conference, and it occurs to the official board that it may aid us greatly in securing just the right man if we can state our case in the columns of ZION'S HERALD.

As every one knows, Spruceville is one of the most important towns in New England, and it is also well known that the First M. E. Church is a most important charge—we may add a most desirable charge—for the right man. We have a fine church property and considerable wealth, and the salary is liberal when paid in full. But here we must state some of our difficulties:

The Congregational Church is the only one in Spruceville that bears any comparison to ours in point of grade. If we may be allowed the expression, the two churches have run a sort of neck-and-neck race for several years. We have probably more wealth, but the Congregationalists declare they are more intellectual than the Methodists. We run about the same class of high-grade entertainments. Both churches have had very successful rummage sales this winter, and while the "Congos"—as they are sometimes termed—insisted that they had more colonial relics, we made the most money.

To be brief, the Congregationalists have just installed a new pastor, a very eloquent preacher, and a man of exceptionally fine presence. Therefore it will be easily seen that they will draw away from us unless we get just the right man. We are, consequently, at a critical point in our history.

It must be admitted that we are a peculiar people, and a minister might be perfectly satisfactory in almost any other place in the Conference and fail utterly in Spruceville.

In the first place, our next minister must not be over thirty-four years of age (our young people insist on this point, and we must please them). If, as is possible, he should remain with us five or six years, he would then be forty, and this is the dead line in our church. He must be a man of culture, must be well read in the line of the great German authors (the new Congregationalist minister is said to be a fine German scholar), must be of exceptionally good personal appearance, must possess great magnetism, and must sing well—a tenor voice preferred. He must be able to lecture as well as preach (it gives tone to a church if the pastor is a lecturer, and it will be an aid to him if the salary runs short). He must be sufficiently familiar with the best magazine literature to enable him to quote freely. Our last minister but one pleased us greatly in this regard. He would often give us a large part of an article from the *Popular Science Monthly* or the *North American Review*, prefacing with the remark, "You have doubtless all read the very able treatise on a subject that interests all thinking people, by the renowned Professor—," but I will repeat with comments of my own." It is doubtful if a half dozen in the congregation had read the article alluded to, but it made us appear very wise to any strangers present, and we liked it.

Our minister must be social and a good pastor in every way, but with all the virtues already named he will fail at the First Church unless he possesses exceptional tact and is very conservative, as our membership is so peculiar. In the first place, our richest member is a large manufacturer, employing a great force of help. It must be admitted that he cuts their wages on very small pretexts, and it is well known that he covers his property to evade taxation wherever possible. There is con-

sequently a great deal of criticism of his course among people outside the church; but this brother is extremely eloquent in exhortation, many times bringing tears to our eyes as he pleads for the church to come up on to higher ground and to be more liberal in giving. In view of this, and the fact that what he takes from the wages of his employees he really does give to church benevolences, we try very hard not to wound his feelings, and it will not do for our minister to allude to labor troubles in any way. If he does, he will probably not get his salary; for this manufacturing brother will not pay his full subscription if he does not like the minister or thinks that any reflections are cast on his course in business.

Our next most important member is a large real estate owner, and rents the building in which the finest liquor saloon in town is located. There is no end of talk about this, and the brother has become exceedingly sensitive on the subject; so there must be no allusion in the pulpit bearing in the least on this matter. Our present minister has taken a very wise course; he has been with us three years, and has never mentioned the subject of temperance but once, and that was concerning a dreadful murder in a saloon in San Francisco; but as it was so remote from us, the real estate brother was not troubled.

One matter further: We are near a large summer resort, and usually get a good many of the boarders at our services, and they pay liberally if tact is used in the pulpit. As these people are not all very strict in Sabbath observance, we have cautioned our minister to reserve sermons on this topic until the winter season, and the plan has worked well. Indeed, our present pastor has been extremely careful in avoiding any subject that could disturb the tranquillity of his congregation; so much so that the members of the official board have felt perfectly safe to sleep through an entire sermon. It must not be presumed, however, that he has not preached against iniquity, for he has. We had one series of seventeen sermons on special sins of the Jews. One of these was on Nebuchadnezzar, treating of his condition when he ate grass, from a scientific standpoint. It was a powerful sermon, and we felt proud of our preacher, especially as there were several strangers present; but some of our older members complained that they got no spiritual light from the sermon.

This leads us to say that while our new minister must be very cautious, must say nothing that can offend either the manufacturing or the real estate brother, the summer boarders or the young people, we insist that he must be spiritual-minded. We have had no revival, no additions to the church for several years, and our old-fashioned members lament bitterly our condition. Therefore, while all stipulations must be carefully observed, we do want a revival, our church membership must not be depleted, and we hope much from this communication. Of course our present incumbent has received the usual invitation to return another year, but our presiding elder understands the situation.

CHAIRMAN OFFICIAL BOARD,
First M. E. Church, Spruceville.

Time's Pranks

EVERY one notes that the passage of time seems now swift and now slow; but it is not given to every one to express his cognizance of this fact in Mrs. Herlihy's bewildering language:

"Sure, an' yistherday the hours was dragging at me heels as if they'd stoned tied to thim," remarked the good woman

as she bent over the scrubbing-board, wrestling with Mr. Herlihy's one white shirt; "an' here's today they're galloping that fast it's mesilf can't even catch the tails av thim."

"Yistherday at this toime," she continued, after one fearful glance at the clock in the corner, "yistherday at this toime it was nowheres near half-past tin, an' today it's all but twilve!"

BOYS AND GIRLS

CROCUS

The Crocus had slept in his little round house

So soundly the whole winter through;
There came a tap-tapping—'twas Spring
at the door:

"Up! up! we are waiting for you!"

The Crocus peeped out from his little brown house,

And nodded his gay little head;

"Good-morning, Miss Snowdrop! and how do you do

This fine, chilly morning?" he said.

—Sarah J. Day.

BERTHA'S LESSON

KATE SUMNER GATES.

"THERE," said Bertha Lane, "I believe that I am ready. I am so glad you had some errands for me to do, mamma, it is such a lovely morning for a ride."

"Are you going alone?" asked Mrs. Lane, as she handed Bertha her list.

"Why, no. I thought I would stop for Grace. I want to talk up the social with her. Why did you ask?"

"I was thinking of Miss Esther. She would enjoy a ride very much, I presume, and it would do her ever so much good."

"O mother!" cried Bertha, with a little pout, "why will you be continually having such horrid things occur to you? Miss Esther might enjoy it, but I am sure I shouldn't. She would tell me all her aches and pains, and find some fault with everybody in town."

"Perhaps, my dear daughter, if you were as old as poor Miss Esther, and lived all by yourself, you would find it a comfort to tell somebody about your aches and pains; and when she tells you of other people's faults, why can't you tell her of their virtues?"

But Bertha shook her head.

"I can't be bothered with her this morning," she said. "I don't feel one bit like it. It is much too lovely a morning to spoil riding around with any one as uncomfortable as Miss Esther," and with a good-bye kiss Bertha ran off before her mother could say anything more.

But somehow the day did not seem half so bright and beautiful to her as it had, and she shrugged her shoulders impatiently as she drove down the street.

"I do wish mamma wouldn't always spoil my nice times! It's tiresome to have to be doing something for somebody all the time. One ought to have a chance to please one's self once in a while," she said to herself.

But all the while conscience was reproaching her sharply. "You have missed more than Miss Esther has. She has only lost a little pleasure, but you have

lost an opportunity to do a service for your Master."

On the whole the ride was not as enjoyable by half as Bertha had anticipated, and she presented herself at the dinner table in rather an unsatisfactory frame of mind.

After dinner she curled herself up on the lounge and tried to forget her vexation in a new book. The first she knew, she seemed to herself to have changed into an old woman. Her hair was thin and gray, her teeth were gone, her face was wrinkled and worn, her shoulders were bent, and she could only walk with a cane on account of rheumatism. She reminded herself so much of Miss Esther. How enviously she looked at the young folks about her! They seemed so full of life and happiness, and so unmindful of her forlorn, pitiable condition. "It wouldn't hurt them any to stop and inquire for a poor old woman, and show her a little sympathy," she said, bitterly. "My Bible says we should bear one another's burdens and comfort the afflicted, but all they seem to think of is to have a good time themselves. It's nothing to them how miserable and lonely a poor old body like me is!" And then, just as she was wiping away the fast-flowing tears, Bertha awoke with a start to find herself still young, strong and healthy.

"Oh, dear! But it was simply dreadful," she said, rubbing her eyes to be sure that she was awake. "I wonder if poor Miss Esther feels half as forlorn as I did! I'm heartily sorry for her if she does. I'll take her to ride tomorrow, and she shall complain of every ache and pain she ever had, or that flesh is heir to, and I'll sympathize with her to her heart's content."

But Bertha's repentance came too late, as far as Miss Esther was concerned. When she went for her in the morning she found her very sick indeed, and a few days later her lonely life was over. She had gone where there was no sorrow nor sickness.

"But," said Bertha, tearfully, "I have learned a lesson which I will try not to forget, and, God helping me, I will never neglect any one again as I have poor Miss Esther. She wasn't very enjoyable always, but I know how I felt when I thought I was old and decrepit; and mamma says we can always make it easy by remembering that 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.'"

Longmeadow, Mass.

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THE SUNDAY SCHOOL

Second Quarter Lesson IV

SUNDAY, APRIL 28, 1901.

JOHN 20: 19-29.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS APPEARS TO THE APOSTLES

I Preliminary

1. **GOLDEN TEXT:** *Blessed are they that have not seen, and yet have believed.*—John 20: 29.

2. **DATE:** Sunday evening, April 9, A. D. 30.

3. **PLACE:** Jerusalem.

4. **PARALLEL NARRATIVES:** Mark 16: 14-22; Luke 24: 36-49.

5. **HOME READINGS:** Monday—John 20: 19-29. Tuesday—Luke 24: 36-48. Wednesday—1 Cor. 15: 1-11. Thursday—1 Cor. 15: 12-22. Friday—Acts 2: 22-36. Saturday—Acts 13: 26-37. Sunday—1 Pet. 1: 1-9.

II Introductory

It was Easter evening of the first Lord's Day. In a retired room and with closed doors the timid disciples had met to "eat meat" together, and to discuss the testimonies of those who professed to have seen the Lord. But though those testimonies were numerous, though even Peter related the appearance granted to him, and the Emmaus disciples arrived with their strange story of the Traveler who became known to them in the breaking of bread, despair had not yet given place to hope and conviction in the little circle.

Suddenly, though no door swung on its hinges, Jesus stood in their midst. Silence fell upon the company. Awe-struck, they imagined that they were gazing upon an apparition—a spirit. Even the salutation, "Peace be unto you!" in the well-remembered tones, failed to dispel their terror. But when He showed them His hands and His side, when they were convinced that the same Form stood alive before them which had hung pierced and dying on the cross, and had lain cold and still in the tomb, "then were the disciples glad when they saw the Lord." Again repeating His benediction of peace, He told them that He was about to send them forth into the world, even as the Father had sent Him (whose mission was now accomplished) into the world; and, breathing upon them, He said, "Receive ye the Holy Ghost"—assuring them at the same time, as the nucleus of His future church, that to them would be committed authority to proclaim the conditions and assurance of Divine forgiveness to the penitent and the retention of sin by the impenitent.

Thomas was absent from the circle that evening. In vain his fellow-disciples related their individual and collective experiences; in vain they told him how Jesus looked and what He said; his mental condition was such as to deny him any comfort from such evidence. The revelation must be a personal one to convince him. He must himself see and touch the sacred wounds before he could believe. The week passed in wretched despondency, but on the next Lord's Day Thomas was present at the evening gathering. Again in the closed room Jesus suddenly appeared with His greeting of "Peace!" And then His tenderly-reproachful gaze

rested upon the doubting apostle. He bade him satisfy himself perfectly by sight, and by touch of the "print of the nails" and the wounded side, that his risen Lord stood before him in the flesh. Thomas could only ejaculate, "My Lord and my God!" as he fell at His feet, convinced at last and adoring. You believe because you have seen, said Jesus, kindly; but they are the truly blessed who have not seen, yet have believed.

III Expository

19. **Then the same day, etc.** (R. V., "When, therefore, it was evening, on that day, the first day of the week.")—Four times on that memorable day had the risen Jesus appeared to different ones of His followers—first, to Mary Magdalene; then to the women, who started for the sepulchre with her; then to the Emmaus disciples; and lastly to Peter. **When the doors were shut . . . for fear of the Jews.**—Ten of the apostolic band, with other disciples, had gathered secretly to discuss the wonderful tidings which members of their company brought concerning the resurrection of Jesus—a fact which they were very slow to believe. It was natural that they should have a dread of the Jewish rulers after what had happened, and especially if these last tidings should prove to be true. **Came Jesus and stood in the midst.**—The Evangelist does not stop to discuss how He entered the closed room; he records the fact. "The properties of matter spiritualized and glorified are utterly unknown to us from any experience of our own" (Revision Commentary). **Peace be unto you**—a visible Presence, an audible salutation, an appropriate benediction; for, though commonly used by the Jews in their greetings, these words on Jesus' lips at this time were calculated to banish all agitating doubt and unbelief, and allay all fear; yet they did not for the moment. "The unwonted aspect of that glorified body, the awful significance of the fact that He had risen from the dead, frightened them. They thought it was a spirit" (Farrar).

20. **Showed unto them his hands and his side**—the wounds of the nails and of the spear. According to the parallel accounts, He "upbraided them for their unbelief," bade them handle Him to see that He was not a disembodied spirit, and even partook with them of some broiled fish which they were eating. **Then were the disciples glad**—R. V., "the disciples therefore were glad." **When they saw the Lord**—realized that it was He who stood before them. **How "glad" they were** we can but faintly estimate, even though we do our best to imagine the consternation and despair which followed upon the death of Jesus.

We shall err, however, if we think that the only object which Jesus had in view in showing His hands and His side was identification. He would also connect His present glorification with His past sufferings. Even now, amidst His glory, His people must not forget that His path to it had been the Cross. He is the Lamb that was "slain" (Revision Commentary).

21. **As my Father hath sent me, even so send I you.**—He would prepare their minds for the great commission—to go into all the world and disciple the nations. He had not risen from the dead and appeared to them, to renew the old intimacy and take up the old life. His mission on earth was ended; theirs was just beginning. As He had been set apart by the Father and sent into the world, He now sets them apart and sends them forth to establish His kingdom in the earth.

The words "even as" bring out the close correspondence between the mission of Jesus Him-

self and that upon which He sends His disciples. In both cases it was a mission of self-denying love to men; in both, one of labor, suffering and death, followed by glory; in both we have the thought of willing service imposed by an authority which is supreme (Revision Commentary).

22. **Breathed on them . . . Receive ye the Holy Ghost**—a preparatory inspiration to comfort and enlighten them, to bring all things to their remembrance, and to accustom them to the new life of the Spirit apart from His own bodily presence. Afterwards at Pentecost they received a larger effusion, with the outward equipment of gifts and graces for their official work.

St. John uses, to describe this act of the risen Lord, the striking word which had been used to describe the act by which God breathed into man's nostrils the breath of life. He writes as one who remembered how the influence of that moment on their future lives was a new spiritual creation, by which they were called, as it were, out of death into life. It was the first step in that great moral change which passed over the disciples after the Crucifixion, and of which the day of Pentecost witnessed the accomplishment (Ellicott).

23. **Whosoever sins ye remit (R. V., "forgive") they are remitted, etc.**—Three points: 1. These words were addressed, not to Peter, nor to the "eleven," but to the Christian community gathered in the little room. 2. The connection is important: After having received the Holy Spirit, they were to exercise this function. 3. Evidently, no arbitrary power was conferred. As God himself cannot forgive sin without penitence and faith on the part of the sinner, so cannot the church proclaim to any one unconditional forgiveness. It thus appears that priestly absolution can

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derive no warrant from these words, which simply declare that Christian believers would be taught by the Holy Ghost "on what terms, to what characters, and to what temper of mind God would extend forgiveness of sin."

Ministerial acts are not creative but declarative of the preceding acts of Christ and the Holy Spirit. Alford remarks *in loco* that ministers have "the power of the keys," "not by successive delegation from the apostles, of which fiction I find in the New Testament no trace, but by their mission from Christ, the Bestower of the Spirit, for their office, when orderly and legitimately conferred upon them by the various churches. Not, however, to them exclusively — though for decency and order it is expedient that the outward and formal declaration should be so; but in proportion as any disciple shall have been filled with the Holy Spirit of wisdom, is the inner discernment his" (Schaff).

24. But Thomas . . . was not with them. — On no mind among the disciples rested a heavier, blacker despair than on the mind of the loving but doubting Thomas. He had no heart to meet with the disciples on that first Easter evening. He put no faith in their "visions." Spectral illusions would not satisfy him.

But until this apostle also had come to conviction of the resurrection in the only real sense — of the identical though glorified corporeity of the Lord, and hence of the continuity of the past with the present and future, it was impossible to re-form the apostolic circle, or to renew the apostolic commission, since its primal mission was testimony concerning the Risen One. This, if we may so suggest, seems the reason why the apostles still remain in Jerusalem instead of hastening, as directed, to meet the Master in Galilee (Edersheim).

25. The other disciples said . . . we have seen the Lord. — How they must have labored to convince this "rationalist among the twelve," not that Jesus had risen, but that they had actually seen Him himself, seen the sacred wounds, heard Him speak. Except I shall see. — The "I" is emphatic. The print of the nails. — He will not even trust his own eyes; he must touch as well as see. Thrust (R. V., "put") my hand into his side — into the gaping spear-wound, which perhaps he had seen. I will not believe. — He is willing to believe, provided adequate evidence is given.

We are too prone to carry our faith with Thomas at our finger's end; and trust God no farther than our hand of sense can reach (Gurnall).

26. After eight days. — Says Schaff: "This is the beginning of the history of the Lord's Day, which to this day has never suffered a single interruption in Christian lands, except for a brief period of madness during the reign of terror in France." "The 'eight days' include both extremes, after the Jewish method" (Cambridge Bible). Thomas with them. — He could not afford to lose a second opportunity, should one offer, of testing the reality of his Lord's personality and presence. Then came Jesus. — R. V., "Jesus cometh." It is idle to speculate as to where Jesus spent these intervening periods of invisibility. Doors being shut — but not barring Him out, as they had not on a former occasion. Peace be unto you — a salutation to all, before speaking to Thomas in particular.

27. Then saith he to Thomas — and every word that He uttered revealed to the affectionate but doubting disciple that He had heard his words and read his doubting heart. Reach hither thy finger. — Touch and see; satisfy yourself fully; behold the prints of the nails; lay your finger in each open scar, if you will. Reach hither thy hand and thrust (R. V., "put") it into my side — a final and most gracious condescension to this disciple's demand for palpable evidence. Be not faithless but believing

— a tender rebuke and warning, applicable not merely to this occasion, but to the whole future life of Thomas when He would be called to walk, not by sight, but by faith.

This illustrates how Jesus may forever, as our High-priest, exhibit in His own person the tokens of His death for our eternal life (Whedon). — The wounds which Satan inflicted in malice and scorn on our Lord's crucified body have been converted by His controlling power and wisdom into proofs of His resurrection, and marks of His personal identity. They have become indelible evidences of His power, graven, as it were, with an iron pen on the Rock of Ages, to be read by the eyes of ages and men for eternity (Wordsworth).

28. Thomas answered. — There is no hint that he stopped to use the tests which Jesus offered to prove His identity. My Lord and my God! — words of intense conviction and profound adoration; words that mark the transition from deepest despondency to loftiest trust and clear perception. The whole Thomas believed now. These words are interpreted by some to be merely an exclamation, or at most a formula of thanksgiving to God; but such a profane exclamation (if such) would have been inconsistent and would not have passed without rebuke. Further, they are words of personal address to Christ Himself, and are such as befit the surprising change in the mind of Thomas. Taken with verse 30, it seems plain that the Evangelist means to emphasize in the closing chapters of his Gospel what he taught in the beginning — that "the Word was God." Lange calls these words "the highest apostolic confession of faith in the lordship and divinity of Christ."

Thomas now does nobly. He has his fill of proof and fact, and he pours heart and soul and body into an act of faith and confession. We may now see that Thomas had never been at bottom an infidel. Even under his "I will not believe," there was at bottom a spirit of faith; and when the load of despondency is removed, he rises at a spring into a higher confession than apostle ever yet uttered (Whedon).

29. Blessed are they that hath not seen . . . believed — words of wider range than the occasion on which they were spoken; words prophetic and consolatory for the church in all time, whose faith could not, in the nature of things, rest on personal sight.

This last great declaration of blessedness is a beatitude which is the special property of the countless number of believers who have never seen Christ in the flesh. Just as it is possible for every Christian to become equal in blessedness to Christ's mother and brethren by obedience (Matt. 12:49, 50), so it is possible for them to transcend the blessedness of apostles by faith. All the apostles, like Thomas, had seen before they believed; even John's faith did not show itself

until he had had evidence (verse 8). Thomas had the opportunity of believing without seeing, but rejected it. The same opportunity is granted to all believers now (Cambridge Bible).

IV Inferential

1. Those who meet together in Jesus' name may expect to find Him in their midst — a real though invisible Presence.

2. Those to whom He shows His sacred "hands and side" — the "precious wounds received on Calvary" — need no crucifix.

3. "The disciples were glad when they saw the Lord;" but we need not the bodily presence of Him "whom not having seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

4. The inspiration of the Holy Spirit proceedeth from the Son; His holy inbreathing is the life of our souls.

5. The church, inspired of the Spirit, is authorized to declare the conditions of forgiveness and pardon.

6. A serious loss often comes to a soul by forsaking, in a single instance even, the assembly of God's people.

7. An honest doubt should not be confounded with wilful unbelief; for honest doubt satisfactory evidence is waiting.

8. The firmest, most loyal believers are among those who have "fought the spectres of the mind, and laid them."

V Illustrative

Thomas has a place among the apostles, inferior indeed to John and Peter, yet an important one. He represents honest, earnest, inquiring, truth-loving skepticism, or that rationalism which anxiously craves tangible evidence, and embraces it with joy when presented. This is essentially distinct from the worldly, frivolous skepticism of indifference or hostility to truth, which ignores or opposes the truth in spite of evidence. The former wants knowledge in order to faith, the latter knowledge without or against faith. The inquiring spirit of Thomas, having a moral motive and a spiritual aim, is a wholesome, propelling principle in the church, and indispensable in scientific theology; it dispels prejudice, ignorance, and superstition, and promotes knowledge and intelligence. Yet, practically and spiritually, it is defective as compared with the childlike spirit of faith with which alone we can enter the kingdom of heaven, and hence it is gently rebuked by our Lord. For salvation we must go to Christ, not as reasoning logicians, or learned theologians, or pleading lawyers, or calculating merchants, but as the child goes to the mother's bosom, as heart goes to heart, and love to love — with unbounded confidence and trust. Faith is the true mother of true knowledge in divine things, and even in philosophy, which starts in love of wisdom, and consequently implies its existence. It is only in a very qualified sense, in matters of historical inquiry and philosophic and scientific research, that doubt may be called the father of knowledge (Schaff).

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OUR BOOK TABLE

The Promise of Peace; and Other Sermons. By Rev. John Worcester. A Memorial Volume. Massachusetts New-Church Union: Boston. Price, \$1.

A loving sketch of this eminent divine who for forty-three years ministered at the Swedenborgian Church in Newtonville, precedes the sermons. The latter are on such themes as, "The Message of the Stars," "The Message of the Flowers," "True Marriage and its Joy," and do not seem remarkable either in style or thought. The discourse which gives its title to the book comes last instead of first, as usual. Dr. Worcester, who passed away May 2, 1900, a leading light in the New Church, and much endeared to a wide circle of friends, was the son of Thomas Worcester, for fifty years minister of the New Church in Boston. One does not notice anything in the sermons different from the ordinary run of preaching in orthodox pulpits.

Half Portions. Life Publishing Co.: 19 West 31st St., New York.

A collection of fifteen short, breezy stories, mostly of society life, by such authors as Robert Alston Stevenson, Clay Arthur Pierce, Harriet Caryl Cox, Tudor Jenks, Lucy Foster Madison, and others. The illustrations are very fine, and the volume is brought out in most attractive style by the publishers.

Winsome Womanhood. By Margaret E. Sangster. Fleming H. Revell Company: New York and Chicago.

In this beautiful volume Mrs. Sangster gives "familiar talks on life and conduct" for girls and women—heart-to-heart talks out of her ripe experience. She says in the "Foreword": "This little book has been written for women, with a wish and hope that it may prove suggestive and helpful to the girl in her teens, who faces so many problems and stands before an unknown future; to the older woman bearing the responsibilities of middle life; and to her whose outlook is toward the setting sun." The volume is divided into four parts: "Day Break," "High Noon," "Eventide," "The Rounded Life." Mrs. Sangster says: "I have called the book 'Winsome Womanhood' because it is my firm belief that we are strongest as we are gentlest, that 'the loving are the daring,' and that the ideal Christian woman should be especially serene, tender, and full of charm. In the twentieth century, with Martha, she may be enterprising, busy, efficient, but with Mary, also, she shall find time to sit at the Master's feet."

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is one of the choicest little books that we have seen for the "still hour." The writer lived close to God, and the "meditations" were penned with her soul gazing into eternity, for she was looking steadily forward to her own death. All who are "looking up to God" as the Great Reality, as did this victorious soul, will welcome the inner heart experience which illumines these pages. Since compiling the book Mrs. Root has permanently lost her eyesight. Orders for it may be sent to J. H. Root, Greenwich, Conn., or it may be obtained at the Methodist Bookstore, 36 Bromfield St.

Brenda, her School and her Club. By Helen Leah Reed. Illustrated by Jessie Wilcox Smith. Little, Brown & Co.: Boston. Price, \$1.50.

This is a charming story for girls in their teens. Brenda lived in Boston, and attended a select private school. She had three chums in the same school, who formed with her an exclusive little club called the "Four Club." When Brenda learns that her cousin is to come to Boston, stay at her house and attend the same school, she is exceedingly disagreeable about it. How her slights and snubs and ill temper meet their reward, one must read the book to discover. Other girls will find a warning and a salutary lesson in these bright, entertaining pages.

Doris and her Dog Rodney. By Lily F. Wesselhoeft. Illustrated. Little, Brown & Co.: Boston. Price, \$1.50.

This new volume in the delightful series of Stories of Nature and Animals by this well-known author, will be warmly received by the little people who have enjoyed "Sparrow the Tramp," "Madam Mary of the Zoo," etc. Little Doris and her cousins, with "Rodney" and "Junior," the dogs, "Christopher Columbus," the Angora cat, and Mrs. Highflyer, a venturesome hen, give absorbing interest to the pages. And in the end Doris grew to love her stepmother and the new baby, while Rodney constituted himself the baby's bodyguard.

Ted's Little Dear. By Harriet A. Cheever. Illustrated by Ethelred B. Barry. Dana Estes & Co.: Boston. Price, 50 cents.

"Little Dear" is the name of a King Charles spaniel, who tells his own story in the prettiest doggylike way imaginable. How the little pet, who had lost his master, was found by Ted, a poor boy, and how, after their varied experiences together, they finally obtained a home, is fascinatingly told. It is one of Mrs. Cheever's brightest and best stories for children.

Sunday Readings for the Young. 1901. E. and J. B. Young & Co.: 7 and 9 West 18th St., New York.

This is a beautiful quarto volume for the children, brimful of artistic colored pictures, stories and poems, which combine to form a perfect treasure-house.

Chatterbox. 1900. Dana Estes & Company: Boston.

With bright covers, a frontispiece in colors, and crowded with stories and pictures, "Chatterbox" is a perennial delight to the small people.

Magazines

In view of the current discussion of the canal question, the first paper in the *Forum* for April is exceedingly timely. It is entitled, "Preliminary Report of the Isthmian Canal Commission," by Aldace F. Walker, chairman of the board of directors Atchison, Topeka & Santa Fe Railway. The other papers of current interest are: "Our Neglected and Prospective Inland Waterways," Alexander Hume Ford; "Limitations of Monopoly," Edward Sherwood Mead; "The Case for the South,"

Josiah William Bailey. Albert Schinz treats "The Search after Novelty in Literature." (Forum Publishing Co.: New York.)

Edwin Burritt Smith analyzes some of the problems of municipal government, in the April *Atlantic Monthly*, in the paper, "The Next Step in Municipal Reform." He takes the view that "we have mistakenly relied on competition to regulate the public service corporation, and the result has been a wasteful duplication of plants and the corruption of municipal politics." The first step in municipal reform as advocated in this article is the effort to establish the merit system in the civil service. Among the other contributions are: "The Household of a Russian Prince," by Mary Louise Dunbar; "Politics and the Public Schools," G. W. Anderson; and a discussion of the "Reconstruction Period in South Carolina," by Daniel H. Chamberlain. There are additional chapters of "The Tory Lover," by Sara Orne Jewett. W. D. Lyman makes an entertaining paper of the organization and development of the "State of Washington." (Houghton, Mifflin & Co.: Boston.)

A commendable feature of the *Biblical World* is its large clear type and timely discussions and illustrations. The April number contains much information for Bible students. The editor discusses the "Decrease in the Number of Theological Students." He takes the view that it is not due to Higher Criticism. Lyman Abbott has an article on, "Are the Ethics of Jesus Practicable?" and E. W. G. Masterman tells of the "Occupations and Industries in Bible Lands." It is his third illustrated article on this subject. (*Biblical World*: University of Chicago, Ill.)

Prof. Walter E. C. Wright, D. D., advances the interesting and altogether true method of studying sociology by placing the emphasis on psychology. It is a study

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of individuals after all. "In society the individual members by their very personality are centres of positive force. Not only does one great man often alter the face of society, but men in their combined activity change the very face of nature." The foregoing discussion occurs in "Sociology a Psychological Study," in the *Bibliotheca Sacra* for April. Other articles of special note are: "Physical Preparation for Israel in Palestine," by G. Frederick Wright; "The Presidency of Theological Seminaries," by John Knox McLean; and "The Limits of Theological Freedom," by Frank Hugh Foster. (*Bibliotheca Sacra* Co.: Oberlin, O.)

A psychological study of the Russian people is peculiarly interesting at this time, in view of the dealings of that country with China and the threatened revolution, and students of world movements will be grateful to J. Novicow, of Odessa, for his paper on this subject, which occupies the place of honor in the *International Monthly* for April. The other contributions are: "West Point," by Col. C. W. Larned, of the U. S. Military Academy; "A Tribute to Verdi," by Pietro Mascagni, of Rome; "The Law of Historical Intellectual Development," by J. S. Stuart-Glennie, of Haslemere, England; and the "Science of Religion: Its History and Method," by F. B. Jevons, of Durham, England. (*International Monthly*: Burlington, Vt.)

Those who draw intellectual stimulus from the Chautauqua movement will be delighted with the April number of their magazine—the *Chautauquan*. It treats the various current topics with satisfying detail and comprehensiveness, and tactfully guides the reader into new fields of study and investigation. In "The Rivalry of Nations" are presented "The United States as a World Power," "The New Map of the World," "Problems of Asia," and "The New Oriental World Power." Edwin A. Start is the author. Isabel F. Hapgood gives the second illustrated article on "Russian Women." The study of "Pauperism," by H. A. Haring, is continued under "Topics of the Hour." (*Chautauqua Assembly Bureau of Publication*: Cleveland, O.)

The fourth in Cleveland Moffett's series on "Careers of Danger and Daring," in the April *St. Nicholas*, is perhaps the most thrilling of all—"The Pilot." The boys will also hold their breath as they read of the exciting adventure of "Two Boys and a Mountain Lion." A portrait of Queen Victoria at the age of four accompanies Elizabeth Finley's interesting account of "The Little Princess Victoria and her Dolls," of which there were 132. Tudor Jenks describes the wonderful doings of the Frenchman, Robert Houdin, under the title, "A Modern Magician." The serial for girls, "A Frigate's Namesake," is concluded this month. The departments are rich in letters, anecdotes, pictures and miscellaneous information. (*Century Company*: New York.)

In the leading paper in the *Magazine of Art* for April, Alice Meynell sketches with vivid pen the outlines of the life of Mrs. Adrian Stokes (Marianne Stokes) of whose work several illustrations and studies are given, including the beautiful frontispiece, in colors, "St. Elizabeth of Hungary Spinning Wool for the Poor." "A National Tribute to Professor Ruskin" consists of an Address of twenty-four leaves of vellum, each page having an illuminated border bearing the miniatures, emblems, and other typical devices specially connected with Mr. Ruskin's life work. Arthur Fish introduces the reader to "Her Late Majesty's Private Sculptor, Mr. F. J. Williamson," and provides six il-

lustrations of his work. This is an excellent number of this favorite art magazine. (*Cassell & Company, Limited*: 7 and 9 West 18th St., New York.)

That the Brookline Art Union deserves the appellation of "A Model Photographic Studio," given to it in the April *Photo Era*, will readily be seen by a study of the artistic and individualistic photographs with which the article is illustrated. Kendrick Perrie's "Nine Months' Observations" will prove very helpful to amateurs. Other contributions of marked interest include: "Long Distance Photography," "The Moki Snake Dance," "Photographs of Professor Collett," "A Few Words on Time Development," etc. It may be possible to improve *Photo Era*, but we do not see how it could be done. (*Photo Era Publishing Company*: 170 Summer St., Boston.)

The "Mysterious Miss Dacres," as depicted by Mrs. Schuyler Crowninshield in the April *Lippincott's*, will enchain the reader's attention to the end of its ninety and more pages. In addition to the novel the number has a suggestive paper by Eben E. Rexford upon "Our Village Improvement Society," and four short stories, by Cyrus T. Brady, Francis Gribble, Adachi Kinnoyuké, and Clinton Dangerfield. Fiction-lovers prize this magazine very highly. (*J. B. Lippincott Company*: Philadelphia.)

The *Book Buyer* for April has a new portrait of Mark Twain for a frontispiece, accompanied by an appreciation and an estimate by R. E. Phillips entitled, "Mark Twain: More than Humorist." In the Rambler's department there are twelve portraits and other illustrations. A feature this month is a first paper by William Loring Andrews upon "The Iconography of the Battery and Castle Garden," with reproductions of rare prints. (*Charles Scribner's Sons*: New York.)

In opening the *Bookman* one always turns first of all to the department of "Chronicle and Comment," with its breezy, entertaining literary gossip and new portraits of people who are "doing something" in the world of letters. The April issue is fully up to its usual standard—perhaps beyond it. Among the varied topics we note, as of special interest, "Anthony Trollope," "Personal Recollections of Horace Greeley," "Queen Alexandra," "George W. Cable's New Orleans," "A Note on Stephen Crane," etc. (*Dodd, Mead & Company*: 5th Ave., New York.)

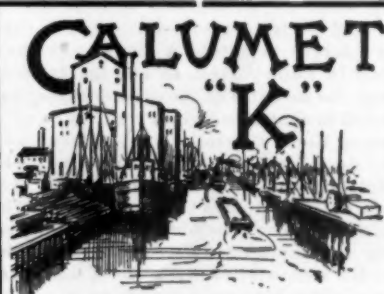
One of the leading questions in the Christian Endeavor movement is that of loyalty to the local churches. There are some who are of the opinion that the Society is weakening certain denominations. John Willis Baer, secretary of the World's Christian Endeavor Union, discusses this subject in "Christian Endeavor Loyalty to Church and Pastor," in the April number of the *Homiletic Review*. He emphasizes the flexibility of the Endeavor work, and gives world-wide instances of its effectiveness. The various departments are filled, as usual, with a rich variety of valuable material for preachers. (*Funk & Wagnalls Co.*: New York.)

Those who feel that a spark of genius may possibly be slumbering somewhere in the depths of their brain will read with deep interest the fourth article on "A Study of British Genius," by Havelock Ellis, which appears in the April number of *Popular Science Monthly*. In this paper the author deals with the influence of heredity and parentage in producing genius. Charles H. Cochrane reviews the tantalizing air-ship question in "Recent Progress in Aerial Navigation." Other papers of special interest are: "Two Contemporary Problems in Education," by

Prof. Paul H. Hanus; "Suicide and the Weather," by Prof. Edwin G. Dexter. (*McClure, Phillips & Co.*: New York and London.)

Mark Twain appears in a new rôle in the *North American Review* for April. He attempts to deal with facts. The protest brought out by his now well-known charge against Dr. Ament has led him to make a "left-handed apology," which after all is a carefully prepared justification of his accusation that Dr. Ament had been guilty of extortion in collecting indemnities for losses to Christians in China. He gives the basis of his charge with much circumstantial detail, but treats the subject with his usual fun-making style. Count Tolstol pens a message to the American people, in which he defines the root of social and economic evil in much the same language that Henry George has used, but with the vividness of a novelist. Rear-Admiral George W. Melville, engineer-in-chief of the United States Navy, deals with the "Promises and Performances of the Submarine Boat." (*North American Review*: New York.)

Since the question of the ethics of General Funston's stratagem in capturing Aguinaldo is being discussed, it is quite fitting that a magazine should deal with the larger question of the "Moral Problems of War." John M. Robertson of London is the author of the leading paper in the April *International Journal of Ethics*, and he devotes himself entirely to the above topic. There are two articles bearing on economics: "The Relation of Settlement Work to the Evils of Poverty," by J. G. Phelps Stokes, of New York, and "The Evolution of Luxury," by Guglielmo Ferrero, of Florence, Italy. (*International Journal of Ethics*: Philadelphia.)



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LADIES' AID UNION

The annual meeting of the Ladies' Aid Union of the New England Conference was held in Winthrop St. Church, Roxbury, March 29. About 350 women attended.

Before the business meeting, Mrs. A. L. Crowell played most delightfully upon the organ. At 10 A. M. the officers took their places upon the platform, and the meeting was called to order by the president, Mrs. F. A. Patterson, of Everett. Mrs. E. M. Taylor, of Cambridge, read the Scripture lesson, followed by prayer by Mrs. T. Corwin Watkins, of Auburndale. Mrs. George Skene, of Roxbury, in the name of the Ladies' Aid Society of Winthrop St. Church, then graciously welcomed the Union. During her remarks she introduced to the Union Mrs. May, for nearly fifty years a member of and worker in the Ladies' Benevolent Society, and Mrs. Boyd, a beloved ex-president. Mrs. Miles, the present president, and Mrs. Ewing, the pastor's wife. An appreciative response was made by Mrs. Beckley, of Somerville.

The secretary's report was read and accepted. The corresponding secretary then reported on various new churches heard from, and began to call the roll. The Woburn ladies mentioned a dish social, which was quite unique. The parsonage needed dishes. The young people conducted an entertainment to which admission was gained by presenting a dish. Reports were received from the following churches: South Boston; Woburn; Winchester; Park Ave., Somerville; East Saugus; Newtonville; First Church, Somerville; Newton Upper Falls; Medford Hillside; Maynard; Maplewood; Faulkner; Medford; West Medford; St. Luke's, Lynn; Melrose. The Medford ladies have started an auxiliary, open to girls from fourteen to eighteen years, to train them in Ladies' Aid work; they also have had a cooking class. West Medford has a society of 24 women and has raised \$700 during the past year.

The president then introduced Dr. T. Corwin Watkins, corresponding secretary of the Deaconess Home, who spoke briefly of the work accomplished by these noble women, of the greater field of labor before them, and of their need of a larger hospital. A fair is to be held next fall in Copley Hall, to aid the building fund, and the societies of the different churches are invited to contribute whatever they can.

Presiding Elder Perrin was introduced and led the "Quiet Half-hour" devotions. He spoke appreciatively of the work of the Ladies' Aid Societies, of their value in the social work of the church, and of their possible power in spiritual matters. He emphasized the social life of Jesus Christ. He was always with the people, yet once in a while He would withdraw from the crowds of followers to obtain strength and help from quiet communion with God. It was this reserve strength and power that were so freely given to the needy and sinful. After a period of silent prayer, "My Faith Looks Up to Thee," was sung by all, and Rev. J. W. Jones, pastor of the First Church, Everett, closed with prayer. Luncheon was served at 12.30.

At 1.30 P. M. Rev. Harvey W. Ewing, pastor of Winthrop St. Church, conducted a helpful and inspiring devotional service, which was thoroughly enjoyed by all. Reports were then given by the delegates from Ipswich; Belmont; Flint St., Somerville; St. Paul's, Lynn; First

Church, Lynn; South St., Lynn; Hyde Park; First Church, Everett; Mt. Bellingham, Chelsea; Linden; Trinity, Charlestown; Epworth Church, Cambridge; Grace Church, Cambridge; Harvard St., Cambridge; Baker Memorial, Dorchester; Highlands Church, Dorchester; Bethany Church, Roslindale; Upham Memorial, Forest Hills; Meridian St., East Boston; Tremont St., Boston; Parkman St., Dorchester; St. Mark's, Brookline; Winthrop St., Roxbury. Letters were read by the secretary from other Conferences, showing a sympathy with, and interest in, the movement and in the petition that was presented to the General Conference in 1900. A solo, "Rest in the Lord," by Mrs. Carrie L. Mills, of Roxbury, was rendered in her usual artistic manner.

Presiding Elder Thorndike, of Lynn District, was introduced by the president as the speaker of the afternoon. He assured the ladies of his sympathy and interest in the work, and said: "It takes as much religion to cook on a hot day as it does to commune with yourself. The need in the Methodist Church at the present time is a deeper interest and sympathy with other lives. We must work as well as pray. All that we are morally has come from doing. Blessings come into each life as some other life incites it to greater activity. Most of our spiritual blessings come through human agency. We must strive to take a deep interest in the welfare of others. If I could arrange the church supper, I would have all the members present forget self and think how they could help to entertain some other. Do not serve in a long list of duties, but love. Take the loving into the Sunday-school; this is a most important work. There is a dearth of good Sunday-school teachers. Open your homes to others whenever you can; welcome strangers there, and so protect them from the temptations outside and the saloon. You may thus keep many from ruin. It is our business to use our time to help others. Be faithful. You are given much; give out helpfulness and love, and so unite all people into one family through Jesus Christ."

The following officers were elected: President, Mrs. F. A. Patterson, First Church, Everett; vice-president, Mrs. E. G. Came, Union Square, Somerville; recording secretary, Miss Lilla E. Kelley, Winthrop St., Roxbury; corresponding secretary, Mrs. Philip Ham, First Church, Everett; advisory board, Mrs. B. G. Newhall, First Church, Lynn; Mrs. Nelson Taylor, Trinity, West Medford; Mrs. R. A. Flanders, St. Mark's, Brookline.

Two invitations were read, the first from Newton Centre Church, inviting the Union to visit them in October, 1901, and the second from First Church, Union Square, Somerville, for March, 1902. Both were gratefully accepted.

A vote of thanks was extended to the entertaining society, to those who had participated in the program, and to the officers for the past year. A steady growth in interest has been manifested. Old friends meet on these occasions, and the workers of one church become acquainted with the workers of another. In time we hope to establish, through the help of friends, a home for the Methodist aged, that shall bring comfort of mind and body to many.

LILLA E. KELLEY, Rec. Sec.

Roxbury, Mass.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
Vermont	Lyndonville	April 17	Cranston
New Hampshire	Littletton	" 18	FitzGerald
Maine	Yarmouth	" 24	FitzGerald
East Maine	Clinton	" 24	Joyce

W. F. M. S. — The Boston District W. F. M. S. will hold a meeting at First Church, Jamaica Plain, Thursday, April 25. Sessions at 10 and 2. Reports from auxiliaries are expected. Dr. Edna G. Terry will speak. Lunch, 15 cents. Take Jamaica Plain car in Subway; get off at Greenough Ave., walk through to corner of Elm and Newbern Sts.

The healthy, happy child is the joy of the household. Mellin's Food babies are always happy, rosy and bright.

PORTLAND DISTRICT PREACHERS' WIVES' ASSOCIATION will give a reception to all preachers' wives, widows and daughters of the Maine Conference, at Yarmouth, Friday, April 26, at 4 p. m.

C. A. THAYER, Sec.

W. F. M. S. — All societies or individuals wishing to send boxes or articles to the foreign field to missionaries or schools, please send to Room 29, 36 Bromfield St., before May 16. More boxes are needed than ever before, both in China and India.

JULIA F. SMALL, Com.

If You Feel Depressed
Take Horsford's Acid Phosphate

Dr. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good results."

W. H. M. S. — The Fitchburg District Woman's Home Missionary Society will hold its spring convention in Leominster, on Friday, April 26. All-day meeting, sessions opening at 10.30 and 1.30. Lunch free at 12.15. Program very interesting. Mrs. A. W. Baird, of Wilbraham, is expected to address the convention in the afternoon.

CLARA H. CAUSEY.

NOTICE. — Any minister in New England desiring an experienced pastor as pulpit supply during the summer vacation, please address "N," ZION'S HERALD office, Boston, Mass.

Salt Rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

BOSTON METHODIST SOCIAL UNION. — The regular meeting will be held at the American House, 50 Hanover St., on Monday, April 22, at 5.30 p. m. Dinner served at 6.15. This meeting will be devoted to the interests of the Young Men's Christian Association. Addresses will be made by Rev. Herbert S. Johnson, pastor of the Warren Ave. Baptist Church, Boston, and by Mr. William B. Millar, field secretary of the International Committee Y. M. C. A., and "The Outlook"

SACRED SONGS
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430 NEW AND MOST USEFUL POPULAR HYMNS AND TUNES OF THE DAY.

The Strongest, most Satisfactory Collection now offered for SUNDAY-SCHOOLS, YOUNG PEOPLE'S and MID-WEEK MEETINGS. \$45 per 100. Sample, post free, 45c.

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For General Use and all Special Occasions. \$30 per 100. Superintendent's copy for examination, 25 cents. Address ASA HULL, New York City, or

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In this biography, the writer presents a vivid view of the life of the great Queen as she appeared in childhood, in her rise to the throne, in the great coronation scene, among her famous Premiers, in politics, in love and marriage, in her home with her children, her visitors, her people; in the momentous events of her reign, the wars abroad, the reforms at home, in the dazzling spectacle of the Diamond Jubilee, and the homage of the empire, along with pen pictures of the most noted statesmen, and rapid sketches of the Crimean War, the Indian Mutiny, and the Berlin Conference.

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Relation of Servant and Mistress.

A strong, dramatic, thrilling story by the famous author of "In His Steps." It abounds in striking situations, and teaches some greatly needed lessons.

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A Thrilling Temperance Story

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32 pages. Stiff paper covers, 10 cts.

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Our Easy Payment Plan is the fairest and most liberal that can be devised, giving one to three years to complete payments. There's no one in this country so far away that he cannot obtain an Ivers & Pond Piano on easy payments; and if no dealer sells them we will send a piano on approval and pay railway freights both ways if unsatisfactory. Catalogue, prices and full information about our Easy Payment Plan upon application.

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given by Rev. George S. Butters. The Union will also have as its guests: Mr. R. M. Armstrong, Massachusetts State Secretary Y. M. C. A., Mr. George W. McHaffey, general secretary Boston Y. M. C. A. Music will be furnished by the Y. M. C. A. Banjo, Mandolin and Guitar Club.

Membership in the Union may begin at any regular meeting, and the fee of \$7.50 covers all expenses for six consecutive meetings. Those who have ever been elected to membership in the Union will not be charged the \$3 initiation fee if they join at this time. Single tickets, \$1.50 each.

VERNON B. SWETT, Sec.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

Allston.—On Monday evening, April 8, the members and friends of Harvard Avenue Church tendered a farewell reception to the much loved pastor, Rev. Jesse Wagner, and his wife. The church was beautifully decorated with Easter lilies, palms and potted plants. Mr. J. S. Paine, superintendent of the Sunday-school, spoke in behalf of the members and congregation, expressing their deep love and sincere regret that the time of parting was so near at hand. Mr. Arthur E. Dennis, who was to have acted as chairman of the occasion, was detained at home by sickness, but wrote his expressions of good-will and Godspeed, which were read by his daughter, Ruth. Rev. Mr. Haarvig, of Quint Ave. Congregational Church, spoke of the universal love and esteem of the community for Mr. and Mrs. Wagner. Music and appropriate words by members of the church added to the pleasure of the evening. Mr. Paine, in behalf of the people, presented Mr. and Mrs. Wagner with a purse of money, to which the pastor responded fittingly and feelingly. Refreshments were served by the Ladies' Aid Society.

Franklin.—The *Franklin Sentinel* of April 9 devotes four columns to a report of the services connected with the Methodist Church in that place which occurred April 8 in connection with the payment of the church debt and the burning of the mortgage. It says: "That the Methodist church stands today freed from debt is a monument to the pluck, enthusiasm and consecrated energy of its pastor, Rev. S. A. Cook."

Lynn District

Everett, First Church.—Rev. J. W. Jones, who was transferred in December from First Church, Knoxville, Tenn., and stationed here, has given great satisfaction both in his pulpit and pastoral work. At the expiration of six weeks from the time of his appointment he had made over five hundred calls. The attendance at all the services of the church has greatly increased, especially the Sabbath evening service. On a recent Sabbath evening, with no advertising to draw the people, not even in the local papers, there was an attendance of over 400. Several adults have joined the church on probation. At the fourth quarterly conference the members, by a unanimous rising vote, requested his return for another year. The conference also by a unanimous rising vote expressed its appreciation of the brotherly and Christian spirit shown by the presiding elder at the quarterly meetings. The Ladies' Social Circle in February put a No. 28 Glenwood hot-air furnace in the parsonage. They have also given an individual communion service to the church, which was used for the first time on the first Sunday in March with great satisfaction to all.

W.

NEW HAMPSHIRE CONFERENCE

Manchester District

Salem, First Church, and Ayer's Village both request the return of Rev. A. B. Rowell for another year. Ayer's Village has received the donation of a beautiful organ for the auditorium from Pleasant Street Church, Salem, N. H. Pleasant St. society had received a very fine organ as a present, and so they remembered their neighbors in need. "They that water shall be watered themselves."

Milford.—Rev. I. B. Miller writes very encouraging news of his work. A revival interest is felt, which is growing in this church. Mr. Miller has been preaching special evangelistic sermons of late, and is now beginning to reap fruit. Four have been baptized, two received

on probation, and 2 into full connection, and 5 were to be received Sunday, April 7. The membership has been quickened, congregations increased, and the prayer-meetings have a much larger attendance than formerly.

West Unity.—March 24, five persons came forward for prayers and surrendered to God. Rev. J. P. Frye is pastor.

Marlow.—Recently several persons joined

this church by letter and on probation. Rev. G. B. Goodrich is the happy pastor.

Grasmere and Goffstown have each unanimously invited Rev. E. S. Collier to return another year. At Goffstown, on April 14, 6 persons are to join on probation, and several are to be baptized.

Trinity, Manchester.—Rev. Charles N. Tilton,

[Continued on page 512.]

LIEUT. GOVERNOR CURED.

General Thomas, Oldest Living General of the Civil War and Formerly Lieut. Governor of Vermont, relieved of Rheumatism by Dr. Greene's Nervura Blood and Nerve Remedy.



LIEUT.-GOVERNOR THOMAS CURED BY DR. GREENE'S NERVURA.

Ninety-two years of age is the illustrious soldier-statesman, General Thomas of Vermont.

He has held office as Representative, Senator, Judge of Probate Court, and Lieutenant-Governor.

Strong of purpose and of cleanest record, everyone may depend absolutely on his word. Listen to him now, you who suffer with rheumatic pains and twinges. Read his letter telling "for other's good" how Dr. Greene's Nervura relieved him of pain. General Thomas says:

"I am pleased at this opportunity to add my testimonial to the worth of Dr. Greene's Nervura blood and nerve remedy. The many years of life's journey left its touch upon me in the form of rheumatic pains. I have found benefit and relief from the use of Dr. Greene's Nervura, and give my permission to publish this letter for others' good."

Rheumatism creeps into the joints and muscles through deficient blood circulation and disordered nerves. Every thick atmosphere aggravates it. Every trifling cold strengthens its grip.

Ordinary practice never cures rheumatism, but volumes of evidence exist to show that Dr. Greene's Nervura blood and nerve remedy, devoid absolutely of mineral elements, is the true and certain specific. Why let your pains and your stiff joints and your shoulder aches continue without making the test of the medicine General Thomas commends for the good of all sufferers?

N. E. SOUTHERN CONFERENCE

Reported by REV. C. A. STENHOUSE.

THE examinations of the classes and those needing special examinations were conducted on Tuesday, April 9.

In the evening the Epworth League anniversary was held in First Church. After music by the church choir, prayer was offered by Rev. J. O. Randall. Mrs. Grace Bonner Williams rendered some exquisite solos during the evening. In reporting the work Mr. Randall, who is Conference president, said that there was a balance of \$26.39 in the treasury. Rev. J. H. MacDonald, pastor of St. Paul's Church, Fall River, was introduced, and in a masterly way discussed the subject, "The Epworth League, and the Effort for Two Million Souls." There was a large attendance notwithstanding the driving storm.

WEDNESDAY

The 61st session of the New England Southern Conference opened in First Church, Taunton, at 9 A. M.

Bishop Joyce, assisted by the presiding elders and senior members, administered the holy communion. It was followed by a most impressive prayer offered by the Bishop.

The roll was called by S. O. Benton, secretary of the last Conference. J. E. Johnson was reported as transferred to the Des Moines Conference. Note was made of deceased members of the Conference. The list of probationers of the Conference was also read.

S. O. Benton was elected secretary, and was allowed to nominate his assistants. R. D. Dyson was elected statistical secretary.

E. F. Smith was elected treasurer of the Conference. He nominated John Pearce as assistant.

The list of standing committees was presented by G. H. Bates from the committee on Nominations, and they were confirmed. Special committees were also presented by G. H. Bates—Conference Entertainment, Equalizing Conference Traveling Expenses, State of the Church.

J. F. Cooper, pastor of the church, moved the adoption of the plan of services published in the Manual. The program was adopted.

The memorial service was conducted by S. O. Benton, chairman of the committee on Obituaries. Richard Povey offered prayer. S. O. Benton read the memoir of W. V. Morrison, and C. A. Stenhouse that of Robert Clark. Obituaries were read of ministers' wives, as follows: C. A. Stenhouse on Mrs. Robert Clark; M. J. Talbot read an obituary prepared by C. W. Holden on Mrs. W. Lenoir Hood; and E. M. Anthony on Mrs. Samuel McKeown. S. O. Benton moved that the memoirs read be accepted as the report of the committee on Obituaries, and it was so voted.

Dr. Bass moved, and it was voted, that the secretary send the sympathy of the Conference to C. H. Ewer, who is detained at home by a serious accident.

Rev. Dr. Dunham was introduced by Bishop Joyce, who endorsed him and said that he was here on his (the Bishop's) invitation, in concurrence with the pastor of the church entertaining the Conference. Dr. Dunham is to conduct the morning devotional service and an afternoon evangelistic service. The Bishop took the occasion to express high commendation of the Conference directory, published by J. F. Cooper, the pastor.

Rev. Dr. W. P. Thirkield, corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced and made a business speech in the interests of the work done by that Society.

Drafts were ordered on the Chartered Fund for \$22, and on the Book Concern for \$554.

A committee of three on City Evangelization was ordered—J. H. Randall, A. J. Coultas, W. E. Kugler.

N. B. Cook was appointed canvasser for *Gospel in All Lands*, and J. O. Randall for *Methodist Review*.

Dr. Bass moved, and the committee on Conference Relations endorsed, that E. F. Smith's request on account of ill health be granted, namely, that he become superannuated, with a recommendation to the Conference stewards.

D. A. Whedon presented the report of the corporation of East Greenwich Academy, and it was read by the secretary.

Notices were given, and the Conference

adjourned with the doxology, and the benediction by Dr. Thirkield.

At 2 P. M. the annual Missionary Sermon was preached by Rev. L. M. Flocken, of New Bedford, on "After Nineteen Centuries, What?" It was followed by an address on the Twentieth Century movement by President B. P. Raymond, of Wesleyan University.

At 4.30 the pentecostal service was held by Rev. Dr. Dunham, and he won the support of the members of the Conference present and made a splendid impression on the congregation at this first meeting.

At 7.30, after a finely rendered anthem by the choir of Central Church, under direction of Willis H. Waitt, Rev. J. H. Newland, of Central Falls, assisted by several ministers, conducted devotions at the anniversary of the Freedmen's Aid and Southern Education Society. Rev. Dr. W. P. Thirkield, one of the corresponding secretaries, was present and delivered one of the best addresses ever given in this Conference on that theme so often presented: "Does it Pay to Help the Negro?"

THURSDAY

The second day opened with devotional exercises conducted by Dr. Dunham.

The minutes of yesterday were read and approved. The list of absentees from yesterday's session, including probationers, was read.

G. B. Nind was reported transferred to Liberia Conference.

The 30th Question was taken up, and G. H. Bates presented an invitation to entertain the Conference next year from Williamantic, Conn., and it was referred to the committee on Conference Entertainment.

The order of the day was taken up. The report of the committee on State of the Church was read by the secretary of the committee, Richard Povey. It was a very thorough and exhaustive review of conditions which are found in the ministry and laity, and which either prevent or prosper the best work in the kingdom of God. The reading occupied nearly an hour. On motion of D. A. Whedon, it was ordered that the consideration of the report be postponed to a following day, owing to lack of time.

Dr. Parkhurst, editor of ZION'S HERALD; Dr. Berry, editor of *Epworth Herald* and corresponding secretary of the Epworth League; Dr. Alfred Noon, secretary of Massachusetts Total Abstinence League; Dr. Rishell, professor in School of Theology, Boston University; Henry P. Magill, Esq., secretary of the Church Insurance Society, were introduced.

The 13th Question was taken up: Was the Character of Each Pastor Examined? T. J. Everett, presiding elder of New Bedford District, was called, and immediately Edgar F. Clark, in his inimitable way, made a brief speech and presented a purse to Mr. Everett, who has most admirably, in a most brotherly way, administered his office. The reply of Mr. Everett was very happy, but under restrained emotion. Long-continued applause by the whole Conference testified to the universal regard in which he is held. Mr. Everett passed in character and read the report of his district. The progress of the district during the year has been manifest in a number of conversions, large improvement of property, and general prosperity, while the effective deaconess work also was portrayed. John D. Flint, Esq., of St. Paul's Church, Fall River, during the year, has given \$7,000 to the deaconess endowment fund, making it now \$32,000. The largest revival has been in First Church, Fall River, Dr. S. O. Benton, pastor. In the whole district nearly 500 have been received on probation.

The name of G. H. Bates, presiding elder of Norwich District, was called by the Bishop. W. S. McIntire at this point made a pleasant speech of presentation, and handed Mr. Bates, now retiring from the district, a purse. He made a loving and grateful reply, in which he expressed appreciation of the generous manner of his treatment through the six years just closed. It should be said here that his administration has given great satisfaction to the churches and preachers of the district. Mr. Bates then reported the work of the district, showing a very large degree of prosperity. The thank-offering was over \$40,000, and the conversions amounted to over 700. The consolidation of three churches in one in the city of Norwich, Conn., was during the year approved by the Supreme Court, and the decision made that in such cases the ecclesiastical tribunal is superior to the Supreme Court, and to its decision the latter must accede.

E. C. Bass, presiding elder of Providence

District, was called, and on rising to read his report the Bishop said: "Your term is not out," which prophecy, from such a source, was received with applause. Mr. Bass read a very businesslike and characteristic report. He is one of the most painstaking among presiding elders. This district also showed gains and facts which make this year just past the best of the five years of his administration. Most remarkable of all were the statements concerning the wiping out of church debts. Among them, in Washington Park Church a movement, initiated by F. L. Streeter, to liquidate the \$20,000 debt, has been pushed by subscriptions to \$10,000; and Hope St. Church has subscriptions amounting to \$7,500. The latter is indeed a great feat accomplished by R. C. Miller. Dr. Bass gave a report studded with facts of great inspiration, and it will be read with interest when published in the Year Book.

Dr. Berry was introduced, and represented the interests of the Epworth League as corresponding secretary, and the *Epworth Herald* as editor.

Dr. Parkhurst, editor of ZION'S HERALD, presented the interests of that paper. He regretted that for the first time in thirteen years he came to the session the second day rather than the first. Striking reference was made to the fact that the paper is our paper, and its income is to be used in support of superannuates and ministers' widows. He presented a check for \$291, saying this made \$5,000 he had brought in thirteen years.

Henry P. Magill, Esq., secretary of the Church Mutual Insurance Board of Chicago, presented its interests and its claims on the churches.

A resolution offered by John Oldham requesting the Bishop to form four districts instead of three, did not pass.

The report of the Board of Conference Home Missions was presented by W. I. Wood and referred.

After notices, the doxology was sung, and the benediction was given by Dr. Berry.

At 2.30 P. M. S. O. Benton presided at the meeting at which the annual literary address was delivered before the Conference by Rev. C. W. Rishell, D. D., of Boston University, on "The Methodist Discipline and the Spiritual Life of the People." Dr. Rishell, in a word, advised the church not to depart from the teachings of the Discipline, but to enforce its principles as a means of power and advancement.

At 4.30 the pentecostal service was a season of blessing and was largely attended.

At 7.30 R. E. Schuh presided, and an address was given by Prof. J. Q. Dealey, of Brown University, on "Twentieth Century Problems which Demand the Attention of the Church." Dr. Kneeland, of the Sabbath Protective League, gave an address on his theme at the same meeting. The music was by Grace Church choir, in charge of Mr. George Crane, and was very satisfactory to the Conference.

FRIDAY

The half-hour devotional service was conducted by Dr. Dunham.

After reading of the journal E. C. Bass read a favorable word concerning C. H. Ewer's condition.

The secretary read a communication from the treasurer of the Episcopal Fund. The amount apportioned to this Conference is \$1,944 for the ensuing year. The paper urged that no such deficit as last year be

Ready Cooked Food

A Great Convenience for Housekeepers.

Two young ladies in a certain city are employed down town and rent a small flat, where they do light housekeeping. Frequently they are invited out evenings, and the subject of meals is a puzzler.

Of late they have solved the problem by keeping some nice rich milk or cream convenient and a package of dry crisp Grape-Nuts near by.

In thirty seconds the meal is ready and it is a most fascinating meal, too, for the creamy taste blends with the peculiar delicate sweet of the grape sugar in the Grape-Nuts producing a never-to-be-forgotten flavor. The sustaining power of the food is sufficient to keep one well nourished even when a small amount is used.

allowed, as the demands on the fund are greater than ever. It was referred to the presiding elders.

The report of the Book Committee concerning the publishing interests of the two Book Concerns, East and West, was referred to the committee on Church Literature and Periodicals.

S. O. Benton, a member of the Book Committee, represented the Book Concern at the request of the Bishop, as Dr. Eaton was prevented from attendance owing to the serious sickness of his mother.

The 7th Question was taken up: Who are Admitted into Full Membership? William A. Haggerty, in studies of second year, was transferred from West Virginia Conference for admission into full connection and to be retransferred to the same Conference after ordination. Albert E. Legg, Will F. Geisler, and William A. Haggerty were called forward by the Bishop, and after singing "A Charge to Keep I have," and prayer by P. M. Vinton, the Bishop addressed the candidates. He made a strong impression in showing what kind of a man is needed in the Methodist ministry. The Bishop then asked the disciplinary questions, the candidates responded in the affirmative, and were elected to deacon's orders if not already in orders, and into full membership.

Under the 11th Question—election of local preachers to deacon's orders—Clinton E. Bromley was recommended by Mashapaug quarterly conference, and Ernest W. Burch by Moosup quarterly conference, and they were elected to deacon's orders.

Walter A. Gardner was continued in studies of fourth year. Samuel J. Rook was not reported in some studies, and the Conference advanced him to fourth year with conditions on some studies. Elmer F. Newell was continued in the third year, not having appeared for examination. Arthur H. Scudder and Benjamin F. Raynor were passed in the studies of the fourth year.

The 10th Question was taken up: Who have Completed the Studies of the Conference Year? W. D. Wilkinson, who was unable through illness to take the examinations, was continued in studies of fourth year. Arthur H. Scudder and Charles H. Taylor were elected to elder's orders.

The 5th Question was called: Who have been Continued on Trial? Antonio Ribeiro, having gone to Brazil and left his work, was discontinued and left a local preacher. This action was regretted by the Conference, but the Bishop did not feel that he could appoint him to nominal appointments. Marsden R. Foster and William McCreery were continued on trial and advanced to studies of the second year. George G. Scrivener passed in studies of the third year, but was continued on trial.

Rev. Dr. Davidson, financial agent of the American University, was introduced, and represented the interests of that institution.

The 22d Question was called: Who are the Supernumerary Preachers? L. E. Dunham was made supernumerary. E. M. Anthony was made effective by limitation, and the committee on Conference Relations moved that he be made by the Bishop agent of the Conference Claimants' Fund. It was granted. At their request, on motion of committee, S. T. Patterson and Samuel McBurney were made supernumerary. With D. P. Leavitt the same course was followed. E. F. Jones, on motion of the committee, was appointed by the Bishop a Conference evangelist. G. H. Butler was continued. Richard Povey was made effective. G. H. Hastings was continued. This completed the old list.

The board of examiners was announced by the Bishop. A. J. Coultas and J. Francis Cooper asked to be excused from the board, and their requests were granted by the Bishop.

A preamble and resolution, signed by G. H. Bates, in sympathy with Trinity Union Church, Norwich, Conn., were heartily passed.

L. G. Horton was appointed by the Bishop to preach the Missionary Sermon next year, with C. H. Smith as alternate.

An application was made for the recognition of the orders of W. S. Harper of the Presbyterian Church, who now desires to have his orders recognized as a local elder in our church, with the statement of the presiding elder, E. C. Bass, that he had work for him. C. H. Pease was also recommended by the Quarryville quarterly conference for recognition as a local elder coming to our work and membership from the Congregational Church as an ordained minister. They were both recognized by action of the Conference.

S. O. Benton announced that if the preachers did not desire the *Gospel in All Lands*, they should say so.

S. O. Benton read the report of the auditor, Ambrie Field, of the Conference treasurer's accounts.

A. J. Coultas, on motion of E. C. Bass, was elected auditor of the committee on Publishing the Year Book.

Notices were given, the doxology was sung, and Conference adjourned with benediction by M. J. Talbot.

At 2 P. M. occurred the anniversary of the Woman's Home Missionary Society, at which Mrs. T. J. Everett, Conference president, presided. Miss Henrietta Bancroft, of Washington, D. C., delivered the address.

At 3, Mrs. J. H. James presided at the anniversary of the Woman's Foreign Missionary Society, and Miss Miranda Croucher, recently from Tien-Tsin, China, gave a thrilling description of her experiences in the siege of the city.

Mrs. Grace Bonner-Williams sang two solos in a most finished manner. She is the regular soloist in First Church.

At 4.30 Dr. Dunham conducted the pentecostal service.

At 7.30 the annual missionary meeting was held, and Rev. W. A. Luce presided. An address, with stereopticon, was given by Rev. F. H. Morgan, of Singapore.

SATURDAY

The half-hour of devotions was conducted by Dr. Dunham.

The Bishop took the chair at 9 o'clock, and the journal of yesterday was read and approved.

The secretary moved that the printed Year Book be the journal of the Conference, and Wm. Kirkby moved that the secretary edit it. On motion of Walter Ela, a resolution was passed for a separate column in the Year Book statistics for special benevolences.

The 23d Question was taken up. The list of supernumeraries is the same as last year, except some changes noted elsewhere in the report.

The 13th Question was called: Was the Character of Each Preacher Examined? The Bishop had the three presiding elders stand and answer the question: "Have you observed all the duties required of you, and is there anything against any elder in your district?" This passed the character of the effective elders.

C. H. Walter, on motion of T. J. Everett, was appointed superintendent of the Stetson Home for Orphan Children in Bourne, Mass.

G. W. Anderson gave a splendid itemized report of his work. Although supernumerary, he had done full work this year. It was received with much sympathy.

The effective elders in the three districts reported whether or not collections had been taken, and any special religious interest and success in liquidating debts. On the question as to official members taking the church papers, the Bishop urged the necessity of taking such papers.

Edward Williams, on motion of T. J. Everett, was appointed chaplain of New Bedford Port Society. He reported his work in city missions also.

W. J. Yates reported that out of seventeen official members in his church fifteen took a church paper.

J. H. James, on motion of G. H. Bates, was reappointed secretary of the Connecticut Temperance Union. He has held this office for eleven years, and made a stirring report of his work. James Tregaskis, on motion of G. H. Bates, was appointed Conference evangelist. Ambrie Field, principal of East Greenwich Academy; C. M. Melden, president of Clark University; J. H. Nutting, chaplain of Rhode Island State In-

stitutions; S. S. Cummings, agent for New England Home for Little Wanderers, were all re-appointed.

The transfer of W. J. Kelly to the New England Conference was announced by the Bishop.

J. H. Nutting reported that he was in charge of seven institutions, and had been twelve years in the office.

E. S. Hammond, on motion of E. C. Bass, was made supernumerary.

It was announced by S. M. Dick that C. H. Ewer was much improved and likely to be out soon.

R. C. Grose was announced by the Bishop as transferred to the South India Conference.

C. J. Wigren reported that he had twenty-four official members and all attended class and prayer-meetings and all took the church paper.

The Bishop said that all the Swedish work would soon be placed in a new Swedish Conference.

E. F. Clark, on motion of T. J. Everett, was made supernumerary.

J. H. Nutting moved, and it was voted, to take a collection for E. F. Smith, treasurer of the Conference, who now retires to the superannuated list through ill health. The collection amounted to \$72.

Under the 4th Question Ross L. Finney, Bryantville, Ernest W. Burch, New London, Conn., Alfred A. Ostlund, Newport, and Agide Pirazzini, Providence, recommended by their various quarterly conferences, were called forward, presented to the Conference, and admitted on trial.

The 11th Question was taken up, and Alfred A. Ostlund was elected to deacon's orders. Agide Pirazzini was elected to deacon's orders under the missionary rule, on motion of E. C. Bass. An Italian missionary is needed because there is no ordained minister of their language within reach of these people in and around Providence. Recognizing the facts, the Bishop endorsed the action.

Rev. Dr. W. A. Spencer, corresponding secretary of the Church Extension Society, was introduced; also H. C. Conant, Esq., secretary of the Massachusetts Sunday-school Association; Prof. H. C. Sheldon, of Boston University School of Theology; Rev. C. E. De La Matyr, transferred from the Colorado to this Conference; Rev. C. T. Clayton Welles, pastor of Winslow Congregational Church, Taunton; Rev. F. A. Fate, pastor of Trinitarian Congregational Church, Taunton; Rev. O. J. White, pastor of Winthrop St. Baptist Church, Taunton; Mrs. Frieids, superintendent Deaconess Home, Fall River; and Dr. Davis W. Clark, presiding elder of Cincinnati District.

Dr. Spencer urged the interests of his work in a brief word. Dr. Sheldon spoke in the interests of Boston University School of Theology. Secretary Conant represented the interests of State Sunday-school work.

Rev. A. B. Cristie, superintendent, was introduced and represented the Anti-Saloon League of Rhode Island. A. J. Coultas is president of this society. A very favorable report was made of the work through the United States. He requested the Conference to appoint three members of their board. It was referred to the committee on Temperance.

G. E. Brightman read the report of the committee on Deaconess Work. The prosperity of this work was fully represented in detail. See the Year Book. The report recommended that Mrs. Eva C. Frieids and Miss Bertha A. Beadies be licensed and consecrated as deaconesses. The following nominations were made by G. E. Brightman for the deaconess board for three years: A. J. Coultas, G. E. Brightman, and Miss M. Ella Stewart.

F. C. Baker read C. H. Ewer's report on

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the Year Book of the past year. The auditor, A. J. Conlitas, reported all the accounts properly vouched for and correct.

Rev. F. H. Morgan gave an example of interpreting Bishop Joyce's sermon to the Malays.

Notices were given, the doxology was sung, and Conference adjourned with the benediction by Dr. Clark.

At 2.30 the Board of Church Extension had its anniversary, W. Lenoir Hood presiding. The address was made by Rev. W. A. Spencer, D. D., corresponding secretary.

The pentecostal service was of much interest, and, as usual, in charge of Dr. Dunham.

In the evening at 7.30 the Board of Conference Home Missions held its anniversary, over which S. H. Bailey, Esq., of Providence, presided. The speakers were Messrs. H. A. Fifield, Costello Lippitt, and R. F. Raymond. The music was furnished by the First Church Quartet.

SUNDAY

A crowded church greeted Rev. Dr. M. J. Talbot when he arose to lead the love-feast. He has been a member of Conference fifty-seven years, and in the congregation were at least thirty ministers who had been converted or had entered this Conference through his influence. More than eighty testimonies were given in the love-feast.

The congregation became densely packed, even to the danger point, at 10.30, to hear Bishop Joyce preach from 2. Cor. 8: 9. The sermon was full of unction and every element of a great sermon, leaving corresponding results in the minds of the vast audience. It was incomparable.

The following were ordained deacons: Albert E. Legg, William A. Haggerty, Clinton E. Bromley, Ernest W. Burch, Alfred Ostlund, Agide Pirazzini.

In the afternoon the following were ordained elders: Arthur H. Scudder and Charles H. Taylor.

The Bishop also consecrated the following deaconesses: Mrs. Eva C. Frieids and Miss Bertha A. Beadles.

Dr. Dunham conducted a pentecostal service at the close.

In the evening Dr. Dunham was in charge of the revival service.

At Central Church in the morning Rev. Dr. W. A. Spencer preached, and at the Grace Church Rev. Dr. T. B. Neely. In the evening at Central Church there was a reunion of former pastors, and at Grace a revival service, conducted by W. S. McIntire. It was a memorable day.

MONDAY

Dr. Dunham conducted the half-hour of devotions.

The journal of Saturday was read by the secretary and approved.

Samuel T. Patterson was reported to be seriously sick, and, on motion of S. M. Beale, a letter of sympathy was sent to him. M. J. Talbot presented the report of the Conference trustees. A paper showing the investments and changes of the past year was ordered printed without reading. The trustees offered a resolution, which passed, that \$16.50 be taken from the Yarmouthport Church fund to make up the Sarah W. Norton Fund to \$100. The place of Robert Clark, trustee, deceased, was filled by Edward M. Anthony, and the place of E. F. Martin by R. F. Raymond. The trustees also recommended the church to patronize the Methodist Mutual Church Insurance Board.

In answer to the 30th Question, G. H. Bates presented the report of the Conference Entertainment committee. It is found, through the presiding elders, that 42 quarterly conferences are in favor of the plan of apportioning to each church a sum for entertaining the Annual Conference, and that 141 quarterly conferences are against it. Nine places have agreed to entertain the Conference in turn on the old plan, not more than once in ten years, and six on Norwich District said that they would entertain, with partial help. An invitation from Willimantic, Conn., was received on the modified plan of partial help to the amount of \$350. A very lively and thorough discussion was had on the modified plan proposed. It was thought that some modification is necessary, and, after various propositions, it was finally voted to adopt the report; but for next year a substitute, offered by T. J. Everett, was voted, namely, that the

entertaining church be allowed to solicit help through the presiding elders. The Conference will, therefore, meet at Willimantic, Conn., next year. It ought to be said in explanation that the reason why this is necessary on Norwich District mainly is because there are not enough contiguous churches to aid the entertaining church. On the other districts most churches that entertain the Annual Conference have such help from contiguous churches.

Question 4 was called: Who have been Received on Trial? Edward J. Sampson, recommended by the First Portuguese Church, New Bedford, was received.

T. J. Everett moved that the Bishop be requested to transfer a supernumerary of the East Maine Conference, Ernest W. Belcher, to this Conference. It was done, and, on recommendation of the committee on Conference Relations, he was made effective.

The order of the day was taken up, namely, consideration of the proposed new constitution. After discussion, the ballot was taken as follows: For, 84; against, 33.

Dr. T. B. Neely, corresponding secretary of the Sunday School Union and Tract Society, was introduced and represented the interests of his work.

Rev. Dr. A. A. Wright, Dean of Boston Correspondence School, was introduced, and represented the work of the school.

Rev. Dr. Hopkins, medical missionary, member of North China Conference, was introduced, and, at request of Conference, spoke in the interests of missions in North China.

On motion of J. G. Gammons, H. E. Murrett was appointed auditor of the accounts of the treasurer of Conference claimants.

On request of Bishop Joyce, Dr. Hopkins gave an illustration of interpreting for him in Chinese.

Notices were given, and Conference adjourned in usual form.

In the afternoon the devotions were conducted by M. J. Talbot; and Eben Tirrell, at the request of the Bishop, took the chair at 2.30.

W. I. Ward, for the Board of Conference Home Missions, presented an amendment to the constitution, which, in substance, allows churches in need of special aid in building or improving property, to take collections in certain specified churches, which should be credited therewith in Conference reports. It was adopted, and the whole constitution was approved.

D. W. Adams read the report of the committee on the Epworth League, which was adopted. The following officers were elected: J. O. Randall, Conference president; O. E. Johnson, superintendent of Junior League; the district presidents as vice-presidents; A. G. Anthony, of Willimantic, secretary; and W. W. Chase, Providence, treasurer.

W. J. Yates read the report of the committee on Periodicals and Church Literature. He added some very strong words in criticism of present conditions in publishing interests, and called attention to the need of a unification in supervision of our world-wide interests. The report was adopted.

John Oldham and Marcus A. Day, Esq., of Taunton, were elected visitors to Wesleyan Association.

W. H. Allen offered the report of the Sunday-school committee, which was adopted.

John E. Blake read the report of the committee on Temperance, and, after some changes, it was adopted.

The following were elected, on the committee's motion, as trustees of the Anti-Saloon League: W. H. Washburn, J. O. Randall, J. W. Horton.

William H. Butler read the report of the committee on Sabbath Observance, which was adopted.

The committee presented and recommended the passage of a resolution to be sent to the Massachusetts State legislature against any change in the statutes concerning the Lord's Day. It was adopted.

The general missions were represented in a report from the committee on Missions, read by W. A. Luce. It was adopted.

J. A. L. Rich read a report for the Conference Visitors to Boston University School of Theology. L. G. Horton, as Conference visitor, made a similar report concerning Drew Seminary. F. H. Spear read a resolution to the effect that some other time be appointed by the Dean of Boston University School of Theology than the closing of the school year for the visit of the Conference visitors. It was adopted.

William Kirkby reported for the Conference visitors to East Greenwich Academy, and the report was adopted.

S. M. Dick reported that the Conference visitors to Wesleyan University had not visited that institution.

John Oldham read the report for the committee on Church Extension, which was adopted.

On motion, R. D. Dyson, statistical secretary, gave the statistical tables by summaries. It was adopted.

E. F. Smith gave the report for the Conference treasurer, which was adopted.

E. M. Anthony read the report for the treasurer of Conference claimants. He reported a deficiency of \$347 to meet all demands.

B. F. Simon read the report for the Conference Claimants committee, which is also the board of stewards. Very urgent need was presented by several speakers that the collections be taken in full. The usual resolutions accompanied, and report and resolutions were adopted.

The Conference then adjourned until 7.30.

The devotions of the evening were conducted by Walter Ela. Eben Tirrell was in the chair.

James Biram read the report for the committee on Conference Home Missions, and it was adopted.

On motion of John Oldham, a committee of three was raised to consider the revision of the constitution of the Conference Home Mission Board: John Oldham, Walter Ela, W. H. Butler.

The committee on Freedmen's Aid and Southern Education Society reported through J. H. Newland, and the report was adopted.

The Woman's Foreign Missionary Society committee reported through F. H. Spear, and it was adopted.

M. S. Kaufman read the report of the committee on the Woman's Home Missionary Society, which was adopted.

The committee on Conference sessions for 1902 reported through Walter Ela. After some discussion and changes, the report was adopted.

The Conference adjourned in usual form to meet at 8.30 o'clock tomorrow morning.

TUESDAY

Dr. Dunham conducted the half-hour service beginning at 8.30, Eben Tirrell in the chair.

The report of the committee on the State of the Church was taken from the table and ordered referred back to the committee, to be condensed sufficiently for publication in the Year Book.

The report of the committee on Education was read by W. J. Smith. The part of the report referring to East Greenwich Academy aroused a stirring debate, which brought out many encouraging indications which showed that utmost confidence may well be placed in the present management. Under the previous question the report was adopted. The report nominated the follow-

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ing Conference visitors: To Wesleyan University, I. L. Wood, J. H. Allen, E. F. Studley. To Boston University School of Theology: E. Tirrell, R. E. Schuh, J. S. Bridgford. To Drew Theological Seminary: S. M. Dick, W. I. Ward, J. F. Cooper. To Woman's College of Baltimore: J. I. Bartholomew, W. S. McIntire. To East Greenwich Academy: F. W. Coleman, J. H. Buckley, Costello Lippitt, William A. Walker, A. O. Crosby, W. H. Butler, L. B. Codding, and their wives.

The National Federation of Churches and Christian Workers was represented by J. H. Nutting, who moved a committee to co-operate in matters of this sort. It was adopted, and the committee appointed: Presiding Elders of Norwich, Providence, and New Bedford Districts, S. M. Dick, Walter Ela, and J. F. Cooper.

The Board of Conference Home Missions reported through W. I. Ward. It was accompanied by the treasurer's report, which was also read by W. I. Ward. The resignation of R. S. Douglass from the Board, he having moved out of the district, was regrettably accepted.

R. C. Miller, on a question of privilege, announced that all the deficiency in the publication of the Souvenir History was now covered by subscriptions of personal friends.

F. L. Streeter reported on Equalization of Conference Traveling Expenses.

J. H. McDonald was transferred to the New England Conference.

At 2 P. M. Conference re-assembled, and after devotional exercises and consideration of miscellaneous matters presented by several members, the Bishop addressed the Conference and read the appointments:

NEW BEDFORD DISTRICT

S. O. BENTON, Presiding Elder

[All these appointments are in Massachusetts, except as otherwise indicated.]

Acushnet,	To be supplied
Berkley,	E. P. Mills
Bourne,	S. F. Johnson
Bridgewater,	N. C. Alger
Bryantville,	R. L. Finney
Cataumet and Pocasset,	J. T. Docking
Chatham,	F. L. Brooks
Chilmark,	Supplied by C. W. Knoff
Cottage City,	R. S. Moore
Cuttyhunk,	To be supplied
Cutliff,	C. H. Taylor
Dighton,	C. A. Purdy
East Bridgewater,	John Pearce
East Falmouth,	To be supplied
Eastham and Orleans,	E. E. Phillips
Edgartown,	W. H. Allen
Fairhaven,	S. E. Ellis

FALL RIVER:

Brayton Church,	E. J. Ayres
First Church,	W. I. Ward
North Church,	W. F. Gelsler
Quarry St.,	E. F. Studley
St. Paul's,	M. S. Kaufman
Summerfield,	O. E. Johnson
Falmouth,	C. E. De La Mater
Little Compton, R. L.,	M. B. Wilson
Long Plain,	Supplied by T. R. Watson
Marion,	A. H. Scudder
Marshfield,	Supplied by O. H. Green
Marston's Mills,	Supplied by J. W. Annas
Middleboro,	Eben Tirrell
Myricks,	Supplied by C. S. Thurber
Nantucket,	Supplied by J. O. Rutter

NEW BEDFORD:

Allen Street,	L. M. Flocken
County Street,	J. H. Buckley
Fourth Street,	W. E. Kugler
Howard,	G. G. Scrivener
Pleasant Street,	G. H. Bates
Portuguese,	E. J. Sampson
North Dighton,	H. H. Critchlow
North Tisbury,	E. W. Belcher
North Truro,	Supplied by J. J. Busnell
Osterville and Centerville,	Sup. by J. W. Annas
Plymouth and Russell's Mills,	J. A. L. Rich

PROVINCETOWN:

Centenary,	L. H. Massey
Centre,	G. E. Brightman
Sagamore,	E. W. Goodier
Sandwich and Forestdale,	W. A. Wilkinson
Somerset,	Supplied by E. T. Whitford
South Carver,	E. G. Babcock
South and East Harwich,	W. D. Woodward
South Middleboro,	B. F. Raynor
S. Somerset (P. O., Fall River),	J. Elbert Thomas
South Yarmouth,	Supplied by D. A. Crampton

TAUNTON:

Central Church,	W. P. Buck
First Church,	J. F. Cooper
Grace Church,	G. A. Grant
Tremont Street,	W. A. Haggerty
Truro,	L. G. Gunn
Vineyard Haven,	W. H. Butler
Wareham and East Wareham,	G. W. Elmer
Wellfleet and So. Truro,	Joseph Hollingshead
West Dennis and No. Harwich,	Ja. es Biram
West Duxbury,	To be supplied
West Falmouth,	Supplied by H. C. Whitney
Westport Point,	John Thompson
Whitman (P. O., East Whitman),	H. W. Brown
Wood's Holl,	Sup. by F. M. McCoy
Edward Williams, Chaplain of New Bedford Port Society; member of County St. quarterly conference.	

G. M. Hamlen, President of Malabar Seminary, Kinsey, Alabama; member of Cottage City quarterly conference.

PROVIDENCE DISTRICT

E. C. BASS, Presiding Elder

[All these appointments are in Rhode Island, except as otherwise indicated.]

Arnold's Mills,	J. G. Gammons
Attleboro, Mass.,	Thomas Tyrie
Berkley,	O. L. Griswold
Bristol,	W. L. Hood

BROCKTON, MASS.:

Central Church,	J. S. Wadsworth
Franklin Church,	J. N. Patterson
Pearl St.,	Supplied by A. A. Mason
South St. (P. O., Campello),	H. B. Cady
Central Falls,	J. H. Newland
Centerville,	Joseph Cooper
Charley and N. Rehoboth, Mass.,	M. R. Foster
Cochesett,	W. B. Heath
Drownville (P. O., E. Greenwich),	J. E. Hawkins
East Braintree, Mass.,	Sup. by A. G. Boynton
East Greenwich,	F. W. Coleman
East Mansfield, Mass.,	Sup. by E. A. Hunt
East Providence,	J. E. Blake
East Weymouth, Mass.,	J. H. Allen
Foxboro, Mass.,	Supplied by S. Halfyard
Hanover, Mass.,	M. McCreery
Hebronville, Mass.,	Alexander Anderson
Hill's Grove,	A. W. C. Anderson
Hingham, Mass.,	W. D. Agnew
Holbrook, Mass.,	J. S. Thomas
Hope,	J. N. Gelsler
Hope Valley,	To be supplied
Hull, Mass.,	J. S. Bridgford
Mansfield, Mass.,	H. D. Robinson
Nantasket, Mass.,	Supplied by S. Kemmerer

NEWPORT:

First Church,	T. E. Chandler
Middletown,	A. W. Kingsley
Thames Street,	C. H. Smith
North Easton, Mass.,	P. M. Vinton
N. Stoughton & Tower Hill,	Supplied by A. T. McWhorter

PAWTUCKET:

First Church,	C. A. Stenhouse
Thomson Street,	William Kirkby
Phenix,	F. L. Streeter
Porter, Mass.,	Supplied by J. F. Olive
Portsmouth,	W. H. Patten

PROVIDENCE:

Asbury Memorial,	R. M. Wilkins
Broadway and Italian Mission,	J. O. Randall
	and Agide Pirazzini
Cranston Street,	C. H. Ewer
Hope Street,	H. C. Miller
Mathewson Street,	S. M. Dick
St. Paul's,	B. F. Simon
Tabernacle,	W. A. Gardner
Trinity Union,	A. J. Coultas
Wanskuck,	Supplied by G. H. Butler
Washington Park,	H. A. Ridgway

ROCKLAND, MASS.:

Central,	Supplied by J. M. Newton
Hatherly,	Supplied by J. W. Le Baron
Scituate, Mass.,	J. S. Bell
South Braintree, Mass.,	R. E. Schuh
Stoughton, Mass.,	J. Greer

SWEDISH:

Brockton, Mass.,	Charles Samuelson
Newport,	Supplied by A. Ostlund
Pontiac,	Magnus Peterson
Providence,	C. J. Wigren
Wakefield,	Supplied by W. S. Harper
Warren,	N. B. Cook
Washington,	Supplied by Clark Perry
West Abington, Mass.,	Supplied by C. Griellus
Wickford,	S. M. Beale
Woonsocket,	L. B. Codding

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South Braintree, Mass.,	R. E. Schuh
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West Abington, Mass.,	Supplied by C. Griellus
Wickford,	S. M. Beale
Woonsocket,	L. B. Codding

Ambrie Field, Principal East Greenwich Academy; member of East Greenwich quarterly conference.

C. M. Melden, President of Clark University; member of Brockton Central quarterly conference.

J. H. Nutting, Chaplain Rhode Island State Institutions at Cranston, R. I.; member of St. Paul's, Providence, quarterly conference.

S. S. Cummings, Agent for New England Home for Little Wanderers, Boston; member of South Braintree quarterly conference.

E. F. Jones, Conference Evangelist.

M. J. Talbot, Agent of Providence City Evangelization Union.

C. H. Walter, Superintendent Stetson Home for Orphan Boys, Barre, Mass.

NORWICH DISTRICT

J. I. BARTHOLOMEW, Presiding Elder

[All these appointments are in Connecticut except as otherwise indicated.]

Attawaugan,	C. H. Walters
Baltic and Versailles,	S. J. Rook
Burnside,	W. J. Smith
Colchester and Hopevale, Sup. by Lloyd Stevens	
Danielson,	W. F. Davis
East Blackstone, Mass.,	Sup. by F. B. Adams
Eastford,	Supplied by R. Knowles
East Glastonbury,	F. H. Spear
East Hampton,	D. W. Adams
East Thompson,	H. H. Martin
East Woodstock,	Supplied by O. E. Thayer
Gale's Ferry,	Richard Povey
Gardner Lake,	Supplied by S. V. B. Cross
Gurleyville,	Supplied by C. C. Pratt
Hazardville,	W. J. Yates
Hockanum and So. Glastonbury,	W. F. Taylor
Jewett City and Hopeville,	H. H. Murkett
Lyme (P. O., Black Hall), Sup. by W. G. Smith	
Manchester and East Hartford,	R. D. Dyson
Mapleville and Glendale, R. I., C. H. Van Natter	
Marlboro,	To be supplied
Mashapaug,	Supplied by C. E. Bromley
Millville, Mass.,	Supplied by O. G. Terry
Moodus and Haddam Neck,	J. E. Duxbury
Moosup,	J. B. Ackley
Mythic and Noank,	John McVay
New London,	W. S. McIntire
Niantic,	John Oldham

North Grosvenordale, C. T. Hatch
North Grosvenordale, Swedish, To be supplied

NORWICH:

North Main Street,	Supplied by S. F. Maine
Town,	O. M. Martin
Trinity,	I. L. Wood
Old Mystic,	A. E. Legg
Oneco and Greene,	Supplied by G. W. Crabb
Pascoag (P. O., Bridgton, R. I.),	Walter Ela
Portland,	Charles Smith
Putnam,	Jacob Betts
Quarryville,	Supplied by J. F. Alvey
Rockville,	W. A. Luce
South Coventry,	To be supplied
South Manchester,	T. J. Everett
Stafford Springs,	C. S. Davis
Staffordville,	To be supplied
Sterling,	Supplied by J. H. Baker
Thompsonville,	E. P. Phreaner
Tolland, Lee Church and Crystal Lake,	W. T. Johnson

Tolland, Wesley Chapel and Willington, Supplied by A. N. Nichols

Uncasville,	M. T. Braley
Verzon,	F. J. Follansbee
Voluntown and Griswold,	To be supplied
Wapping,	E. W. Burch
Warehouse Point,	J. A. Wood
Westerly, R. I.,	F. C. Baker
West Thompson,	Merrick Ransom
Willimantic,	L. G. Horton
Windsorville,	Supplied by C. H. Pease

J. H. James, Secretary Connecticut Temperance Union; member of Rockville quarterly conference.

James Tregaskis, Conference Evangelist; member of Thompsonville quarterly conference.



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NEW ENGLAND CONFERENCE

Reported by REV. A. H. HERRICK.

THE 105th annual session of the New England Conference began in the beautiful town of Spencer, April 10.

The usual examinations were conducted on the preceding Monday and Tuesday, with perhaps fewer candidates present than in some recent years.

On Monday evening the Epworth League anniversary was held in the spacious Congregational Church. J. P. Kennedy presided. A good audience listened with great pleasure to addresses by Rev. Luther Freeman, pastor of Chestnut St. Church, Portland, Me., and by Rev. J. F. Berry, D. D., editor of the *Epworth Herald*. The main address was by Mr. Freeman, who completely captivated his audience, on the general subject, "Faith the Great Need of the Present Day," making a powerful plea for largeness of vision. Dr. Berry gave a report of the recent Epworth League Conference at Delaware, Ohio. He was given an enthusiastic reception.

Special mention should be made of the organ music by Mr. J. S. R. Coy, and the singing by the combined choirs of the town. This was of remarkable excellence, and is to be continued at the subsequent evening services, all of which are to be held at the Congregational Church.

WEDNESDAY

The devotional services opening the Conference were held at 9.30 A. M. Bishop Earl Cranston read the Scriptures, Dr. S. F. Upham offered prayer, and the sacrament of the Lord's Supper was administered by the Bishop, the presiding elders assisting.

The secretary of the last session, James Mudge, called the roll. It was noticeable that a very large number of the older members did not respond to the call.

James Mudge was re-elected secretary, and nominated as his assistants A. M. Osgood and J. P. Kennedy, who were elected. C. W. Wilder was elected biographical secretary.

A. P. Sharp was re-elected statistical secretary, and on his nomination the following were elected his assistants: John Mason, Arthur Bonner, Wesley Wiggin, B. F. Kingsley, H. B. King, J. W. Ward, A. W. L. Nelson, F. W. Collier, A. B. Gifford.

J. M. Leonard, having been re-elected treasurer, named for his assistants G. H. Clarke, J. W. Higgins, C. E. Davis, G. F. Durgin.

It was voted to begin the morning sessions at 8.30, with the first half-hour given to a devotional service, and continue to 11.45.

The bar of the Conference was fixed.

The committee to nominate standing committees reported through J. W. Ward; and the list as printed in the Conference Manual was adopted.

On motion of W. T. Worth, a committee to correspond with brethren who are detained by infirmity or illness of themselves or their families was appointed, as follows: S. F. Upham, W. T. Worth, C. F. Rice, W. J. Heath, N. T. Whitaker.

Conformably to a statement of the Bishop, the Conference ordered a draft on the Chartered Fund for \$25, and one on the Book Concern for \$27; and, on motion of S. F. Upham, the usual distribution of this money between the "Preachers' Aid" and the "Sustentation Fund" societies was voted.

Various papers presented by the Bishop were appropriately referred.

J. H. Thompson was appointed to canvass for the *Methodist Review*, Alfred Woods to secure subscribers to the *Gospel in All Lands*, and H. B. King to attend to certain accounts of the Western Book Concern.

At this point the Conference listened, with pleasure, to addresses by Drs. J. F. Berry, secretary of the Epworth League and editor of the *Epworth Herald*; J. M. Buckley, editor of the *Christian Advocate*; Charles Parkhurst, editor of *ZION'S HERALD*, who presented to the Conference, as its share of the year's profits on the *HERALD*, a check for \$581; and T. B. Neely, editor of Sunday-school publications, etc.

On motion of A. H. Herrick, a resolution was adopted requesting the Bishops, if they could consistently do so, to assign Bishop J. W. Hamilton to preside over next year's session of this Conference.

Announcements were made, and the Conference adjourned about 12.15.

At 2 P. M. L. B. Bates preached the Conference Sermon.

The anniversary of the Sunday School Union came at 3, J. M. Leonard presiding, and Dr. T. B. Neely giving the address.

At 4 o'clock L. B. Bates, Conference evangelist, had charge of an enjoyable "Pentecostal Hour."

In the evening the Twentieth Century Thank Offering anniversary was held, Richard W. Husted, Esq., presiding. The addresses were by Principal W. R. Newhall of Wilbraham and Dean W. E. Huntington of Boston University.

THURSDAY

At 8 A. M. the session opened with devotional services conducted by Bishop Cranston.

At 9, Secretary Mudge read the minutes of yesterday's session, which, on motion, were approved. The further calling of the roll was dispensed with.

Certain documents were referred to the committee on Education.

Rev. Albert Sidney Gregg was announced as transferred to this Conference from the Puget Sound Conference, and was introduced. Rev. J. M. Shepler was announced as transferred from the East Ohio Conference.

On motion of S. F. Upham, the vote to hold a memorial service on Sunday afternoon was reconsidered, and the service was appointed for Friday, at 4 P. M.

W. F. Warren presented the report of the Twentieth Century Thank Offering Commission, and the same was adopted.

On motion of L. B. Bates, a committee of one from each presiding elder's district was appointed to look after the interests of the Preachers' Aid Society.

A communication from the treasurer of the Episcopal Fund was presented and referred to the presiding elders.

The report of the Book Committee was read, and referred to the committee on Education.

On motion of James Mudge, A. B. Kendig was appointed to preach the Conference Sermon at the next session.

The time of meeting was changed from 8 A. M. to 8.15.

Minute business was taken up, and the 13th Question was asked: Was the Character of Each Preacher Examined? Under this question Presiding Elders Perrin, Mansfield, Thorndike, and Knowles passed in character and presented their reports; and the preachers on their districts all passed in character, and those in charge reported as to whether they had taken all the required collections.

The Conference listened with pleasure to addresses by Dr. George P. Mains, agent of the Eastern Book Concern; Dr. W. I. Haven, secretary of the American Bible Society; W. P. Thirkield, secretary of the Freedmen's Aid Society; and Mr. Conant, of the Massachusetts Sunday-school Association.

On motion of J. Galbraith, a committee was appointed to express the feeling of our Conference with reference to setting off our Swedish ministers into the proposed "Eastern Swedish Conference." J. Galbraith, G. F. Durgin, G. A. Phinney, were constituted such committee.

Announcements were made, and the Conference stood adjourned by expiration of time.

In the afternoon Rev. E. H. Hughes preached the annual Missionary Sermon to a large audience. The discourse was worthy of the man and of the theme.

At 3 o'clock the anniversary of the New England Deaconess Home, Training School, and Hospital was held, with addresses by Miss Mary E. Lunn, superintendent of the Hospital, Miss J. S. Fisk, superintendent of the Home, and Miss Elizabeth Wiles, acting superintendent of the Training School. There was singing by the deaconess evangelist, Miss E. Mae Chisholm.

The daily pentecostal hour was observed at 4 P. M., in charge of L. B. Bates.

At 7.30 the anniversary of the Freedmen's Aid and Southern Education Society was held, N. B. Fisk presiding, and Rev. Dr. W. P. Thirkield, secretary of the Society, making an excellent address.

FRIDAY

At 8.15 A. M. Bishop Cranston conducted the devotional exercises, continuing for a half-hour.

At the conclusion of these exercises, the secretary read the minutes, which, on motion, were approved.

On motion of C. A. Littlefield, it was voted to raise a special committee on City Missions, and E. M. Taylor, Dillon Brown,

son, W. J. Heath, and E. H. Hughes were elected.

On behalf of the board of examiners, C. F. Rice presented the following resolution, which was adopted: "Certificates of admission to or graduation from a high school or academy or higher institution of learning will be accepted in place of an examination in elementary English branches, including in that term, besides reading and writing, arithmetic, geography, and grammar."

The 10th Question was taken up: Who have Completed the Conference Course of Study? A. L. Howe, John Mason, Albert Beal, and J. M. Shepler passed in character and in the studies of the fourth year, reported as to their benevolent collections, and were, on motion, passed to the list of effective elders. E. E. Ayers and G. S. Painter passed in character and were left in the class of the fourth year. J. M. Shepler was elected to elder's orders, the others being already elders.

The 9th Question was called: What Members are in the Studies of the Fourth Year? G. B. Dean and W. T. Hale passed in character and in the studies of the third year (the latter to make up in a single study), reported as to their benevolent collections, and were advanced to the next class. W. N. Mason and E. B. Marshall were reported as having passed in all the studies of the third and fourth years, and were entered as having completed the course. John Mason passed in character and in the studies of the fourth year.

The 11th Question being called: What Others have been Elected and Ordained Deacons? the following local preachers, recommended by their several quarterly conferences, were reported favorably by the board of examiners and by their presiding elders, and were elected deacons: C. G. Girelius, W. Healy, Vincent Ravi, J. A. Betcher, and O. E. Van Slyke — the latter to be ordained at the present session of the Northern New York Conference.

The 12th Question was asked: What Others have been Elected and Ordained Elders? A. B. Gifford, F. W. Collier, and W. T. Shattuck, being recommended by their presiding elders, the board of examiners, and

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"Let your coffee slave be denied his grog at its appointed time! Headache — sick stomach — fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear, but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

"Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

"Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

"I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

"It would be hard to tell how highly I value Postum.

"My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health, and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

"Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

their quarterly conferences, were elected to elder's orders.

In response to the 5th Question, Who have been Continued on Trial? L. J. Birney, E. M. Antrim, W. W. Guth, R. B. Miller, and J. F. Chase passed in character, reported as to their benevolent collections, were reported as having passed in their studies, and were continued on trial in the studies of the second year. W. J. Shattuck and F. W. Collier, having passed in two years' studies, were continued on trial in the studies of the third year.

In answer to the 6th Question, E. W. Thompson was discontinued at his own request.

The 7th Question was asked: Who have been Admitted into Full Membership? A. B. Gifford, G. W. Tupper, W. M. Crawford, and Carl G. Hagberg, were reported favorably in their studies and by their presiding elders, and were admitted to full membership, first listening to a remarkably helpful address by the Bishop. W. M. Crawford was elected to deacon's orders, and G. W. Tupper to elder's orders. It was announced that Elihu Grant (now serving as a missionary, not under our direct auspices, near Jerusalem) was some months ago transferred to the Alabama Conference, there ordained by Bishop Mallieu as deacon and elder under the missionary rule and received in full, and then transferred back to this Conference. Carl G. Hagberg has passed satisfactorily in the studies of the third and fourth year, and the examiners were authorized to give him a certificate that he has completed his course of study.

The Conference listened to an address by Mr. H. P. Magill, manager of the Board of Insurance of the Methodist Episcopal Church, who answered various questions. John Galbraith, G. S. Chadbourne, and C. F. Rice were appointed to confer with him, and report the result later in this session.

On motion of A. H. Herrick, it was voted that when we adjourn it be to meet at 4 P. M. for the memorial service.

Announcements were made, and the session closed with the benediction by William McDonald, at 12.15.

At 2.30 P. M. the anniversary of the Preachers' Aid Society was held, L. B. Bates presiding, with addresses by C. W. Wilder and J. P. Kennedy.

A pleasing feature of the afternoon gatherings is the singing by W. Alexander Heath, gospel soloist, a member of the Flint St. Church. Mr. Heath is said to be very acceptable as an assistant in evangelistic meetings.

At 4 P. M. the solemn memorial service was held. S. F. Upham presided. John H. Mansfield offered prayer, and the memoirs were read as follows: Of Rev. E. A. Manning by Geo. S. Chadbourne; of Rev. Mark Tratten, by Wm. McDonald; of Mrs. W. H. Dockham, by F. H. Ellis; of Mrs. G. E. Sanderson, by V. M. Simons; of Mrs. Joseph Candlin, by John H. Mansfield; of Mrs. H. C. Dunham, by A. L. Squier; of Mrs. Henry Matthews, by James Mudge (the last named being written by W. J. Heath). The service closed with the benediction by D. H. Ela.

The anniversary of the Church Extension Society was held in the Congregational Church. Rev. N. T. Whitaker, D. D., presided, and Rev. Dr. W. A. Spencer delivered the address.

This was followed by a conference on "The Forward Movement in City and Country." Rev. C. A. Littlefield presided, and addresses were made by E. J. Helms, Alonzo Sanderson, W. G. Seaman, L. H. Dorchester, Jos. H. Mansfield, W. M. Crawford, H. L. Wriston, E. M. Taylor.

SATURDAY

Devotional exercises were conducted by Bishop Cranston and continued for half an hour. The Bishop spoke on the Lord's revelation of Himself to Moses.

About 9 A. M. the Conference was called to order, and the minutes of yesterday's sessions were read and approved.

J. Galbraith presented the reports of the special committee on the proposed Eastern Swedish Conference, protesting against its organization. It was ordered that this action be reported to the Bishops concerned.

Question 22 was called: Who are the Supernumerary Preachers? and A. R. Jones, W. D. Bridge, T. C. Martin, G. W. Coon, N. M. Caton, George Skene, S. Jackson, A. J. Hall, were continued in that relation; while A. B. Kendig, Alonzo Sanderson, J. P. Chadbourne, L. L. Beeman, were changed, at their own desire, from the effective to the supernumerary relation.

A. W. Baird was changed from supernumerary to effective.

Under Question 23 — Who are the Supernumerary Preachers? — the following were continued in that relation: C. H. Vinton, J. H. Owens, W. M. Ayres, J. S. Barrows, Wm. Merrill, H. C. Dunham, W. M. Hubbard, H. P. Hall, H. S. Booth, J. L. Estey, L. A. Bosworth, W. Silverthorne, W. Wignall, F. T. George, John Capen, W. R. Clark, F. Furber, W. P. Blackmer, W. J. Hambleton, W. McDonald, N. H. Martin, T. B. Smith, E. A. Smith, L. P. Cushman, Victor Witting, G. M. Steele, J. B. Gould, I. B. Bigelow, W. Pentecost, D. Dorchester, V. M. Simons, M. H. A. Evans, N. Fellows, G. R. Bent, D. H. Ela, W. E. Dwight, W. N. Richardson, J. G. Nelson, D. Steele. E. S. Best was transferred from the effective to the supernumerary relation, and C. L. Eastman and S. H. Noon were placed on the same list.

Under Question 5, E. C. Bridgman passed in character and was continued on trial in the studies of the third year.

Question 30 — Where shall the Next Conference be Held? — was referred to the Bureau of Conference Sessions.

At this point the Conference listened with interest to an address by Rev. Dr. Davidson, representing the American University.

Rev. Dr. Kneeland, representing the New England Sabbath Protective League, presented the work of that body, after which W. J. Heath offered, and the Conference adopted, a resolution protesting against the passage by the legislature of any bill weakening the present laws of the State against fishing on the Lord's Day. This resolution was ordered sent to the legislature.

Question 4 was called: Who are Received on Trial? Vincent Ravi, W. C. Clock, C. O. Ford, A. B. Tyler, O. S. Gray, being recommended by their quarterly conferences, were favorably reported by their presiding elders, by the board of examiners and by the committee on Conference Relations, and were received on trial. W. Healey and W. W. Bowers were admitted on trial and elected to deacon's orders.

The board of examiners were instructed to record in their permanent book, duly attested by signatures of candidates for admission on trial, the answers returned by the latter to the questions as to debt and tobacco.

At 10.45 the order of the day was taken up, viz., the consideration of the proposed new constitution. The same was read by the secretary, and S. F. Upham, who was secretary of the Constitutional Commission,

pointed out various divergencies of the proposed instrument from what is now in force. The vote was then taken, resulting as follows: For, 144; against, 9. Permission was later given those who had not voted to record their votes with the secretary.

The Conference adopted a resolution offered by W. F. Warren, providing that at our session in 1902 Friday evening shall be reserved for a jubilee service of thanksgiving and praise over the work of the Twentieth Century Thank Offering Commission, at which both ministers and laymen who have actively participated in the work shall be invited to speak.

Recognition was accorded to the deacon's orders of E. L. Mills, who comes from the Evangelical Association.

J. Galbraith, W. G. Richardson, E. R. Thorndike, W. F. Warren, G. F. Washburn, Esq., and E. H. Dunn, Esq., were appointed a committee to confer with similar committees from other bodies on federative action among the evangelical churches of this State.

On motion of John H. Mansfield, the following resolution was adopted without dissent: "Resolved, That in consideration of the pressing need of our benevolences and their far-reaching influence, we believe that each one of them should be presented and explained to our congregations by a sermon or by brief pertinent remarks, and a collection taken in the public congregation."

Alfred Noon read the report of the committee on Temperance. This was adopted by a rising vote, and, on motion, the Conference returned its thanks to the committee for a report so marvelously full and concise.

By recommendation of the Conference board having charge of deaconess work, Misses E. S. Freeman and O. F. Harding were licensed as deaconesses.

Announcements were made, and the Conference adjourned.

At 2 P. M. the anniversary of the Woman's Home Missionary Society occurred. The presiding officer was Mrs. C. A. Jacobs, of Brookline, and Miss Henrietta Bancroft, of Detroit, Mich., made an interesting address.

The anniversary of the Woman's Foreign Missionary Society immediately followed, Mrs. C. H. Hanaford presiding. Bishop Cranston spoke to a large audience.

At 4 o'clock the pentecostal hour services were in charge of L. B. Bates.

At the same hour a ministers' wives' reception was held at the home of Mrs. C. U.



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Prouty, who, though a member of the Congregational Church, is the hostess of Bishop Cranston.

It is proper at this point to say that the people of the various churches in town have been exceedingly helpful in the matter of entertaining the Conference.

A good audience was present in the Congregational Church in the evening to listen to the address, delivered by Dr. Mead, of New York, at the anniversary of the Conference Temperance Society. Dr. C. A. Crane presided.

SUNDAY

At 9 A. M. the Conference love-feast was held in the Town Hall, S. F. Upham in charge. It was an enjoyable service, with much of the old-time fervor.

At 10.30 Bishop Cranston preached an interesting and instructive sermon from Gen. 1: 31: "God saw everything that He had made, and behold, it was very good." A large audience listened to this discourse.

In the afternoon the ordination services occurred in the Congregational Church. The following were ordained deacons: J. A. Betcher, W. W. Bowers, W. M. Crawford, C. G. Girelius, W. Healey, Vincent Ravi; and five were ordained elders: F. W. Collier, A. B. Gifford, J. M. Shepler, W. I. Shattuck, G. W. Tupper.

Then followed the consecration of two deaconesses — Miss Emilie S. Freeman and Miss Orianna F. Harding.

The evening was given to the anniversary of the Conference Missionary Society, with addresses by Dr. Edna G. Terry, of China, and Rev. F. H. Morgan, of Singapore. Large audiences were at all the services of the day.

MONDAY

After a devotional service of a half hour, at 9.15 the minutes were read, and, on motion, approved.

N. T. Whitaker presented the report of the Preachers' Aid Society, which was adopted; and Secretary Mudge read the report of the treasurer of said Society, which was received and placed on file.

A special committee of seven was ordered to consider the matter of a Preachers' Aid annuity fund.

On motion of S. F. Upham the secretary was instructed to cast one ballot for J. W. Lindsay as a trustee of Wesleyan University, to succeed himself.

G. S. Painter was ordered entered as having completed the Conference course of study.

The special committee appointed to consider the matter of insurance with our own Church Insurance Company reported, through J. Galbraith, stating that, in its opinion, we can now safely insure with it. The report was adopted, and the committee continued.

James Mudge read the report of the Missionary Society, which shows a decrease of some \$1,900, and of some \$6,000 in four years. Discussion ensued for about an hour, many valuable suggestions being made; after which the report was adopted.

O. W. Scott presented the report on the Bible Cause, and it was adopted.

The report of the committee on City Missions was presented by E. M. Taylor, and adopted. E. J. Helms, C. A. Littlefield, C. F. Rice, Geo. H. Spencer, E. T. Curnick, were appointed a committee to arrange for the Conference anniversary on this subject next year.

The report of the committee on ZION'S HERALD, read by C. E. Holmes, was adopted.

Elihu Grant was entered in full connection and in studies of the third year; and the Conference requested his appointment as president of a school near Jerusalem.

After hearing the Educational report, presented and read by F. H. Knight, and adopted, the Conference listened with pleasure to addresses by Prof. W. N. Rice of Wesleyan University and N. J. Merrill.

The following visiting committee were appointed: Boston University — W. G. Richardson, J. M. Leonard, G. L. Collier, Wesleyan University — E. M. Taylor, R. F. Holway, W. H. Thomas, Drew Theological Seminary — F. H. Knight, C. F. Rice, G. S. Butters, C. E. Davis, Wesleyan Academy — G. Whitaker, F. C. Haddock, C. W. Holden, Lasell Seminary — W. N. Mason, W. G. Seaman, A. C. Skinner, Training School for Christian Workers — T. W. Bishop, G. B. Dean, A. B. Gifford, Woman's College of Baltimore — D. Bronson, W. J. Thompson.

Members of the Conference who did not vote when the ballot was taken on adop-

tion of the new constitution, were given an opportunity to record their votes.

N. B. Fisk presented, and the Conference adopted, the report of the Freedmen's Aid and Southern Education Society.

Mr. A. B. F. Kinney, of Worcester, president of the Worcester City Missionary and Church Extension Society, spoke in behalf of that organization, and presented to the Conference three mortgages which had been held against the society by Worcester banks.

The committee on Conference Relations recommended for Otto Anderson a supernumerary relation, with a strong recommendation to the Preachers' Aid Society.

Notices were given, and the session closed.

Conference commenced at 2 P. M., and after devotional exercises the minutes of the morning's session were read and approved.

Dr. Edna G. Terry and Rev. F. H. Morgan were introduced and spoke briefly and interestingly.

Various reports were read, as follows: Of the Seamen's Aid Society, by its president, Geo. L. Small; of the Sustentation Fund Society, by G. Beekman; of the Tract Society, by E. P. Herrick. All these were adopted. The report of the committee on the Observance of the Lord's Day, written by W. J. Heath and read by A. H. Herrick, was slightly changed, and then adopted.

C. W. Wilder, biographical secretary, was authorized to draw on the Bureau of Conference Sessions for certain small amounts.

Consideration of the Educational report was resumed, and addresses were made by W. R. Newhall, principal of Wesleyan Academy, Prof. H. G. Mitchell, of Boston University School of Theology, and S. F. Upham, representing Drew Theological Seminary; after which the report was adopted.

Resolutions of thanks were moved by W. T. Worth, and special resolutions of sympathy with the wife of the recently deceased Rev. L. Brown, pastor of the local Congregational church, and with said church.

The special committee on a Preachers' Aid Annuity Fund, ordered this morning, was announced as follows: N. T. Whitaker, Jos. H. Mansfield, W. H. Thomas, J. A. Bowler, G. S. Chadbourne, J. W. Lindsay, C. W. Wilder.

N. T. Whitaker presented the report of Conference Board of Deaconesses, and the same was adopted.

T. C. Watkins, superintendent of our Conference Deaconess Work, spoke interestingly on the subject, but gave a part of his time to Miss Mae Chisholm, who sang two beautiful solos. Dr. Watkins mentioned one deaconess who has made 5,000 calls in a single year. The speaker proposed that the Conference raise \$1,500 for a New England Conference room in the proposed new Deaconess Hospital; and the amount of \$1,725 was subscribed.

Nominations were presented as follows, and those requiring it were confirmed: Board of Examiners — C. F. Rice, John Galbraith, F. H. Knight, L. H. Dorchester, E. H. Hughes, G. S. Butters, C. H. Stackpole, G. A. Phinney, F. E. E. Hamilton, C. E. Spaulding, C. E. Holmes, W. J. Thompson, F. J. McConnell, G. W. Tupper, G. R. Grose, G. W. King, H. L. Wriston, W. G. Seaman, Svante Svenson, Henry Hanson.

Triers of Appeals — W. J. Heath, C. Tilton, E. P. Herrick, A. P. Sharp, F. H. Knight, J. D. Pickles.

Committee on Conference Relations —

C. E. Davis, F. H. Knight, C. W. Blackett, O. W. Hutchinson, J. F. Mears.

Board of Church Location — Boston District: Presiding Elder, G. W. King, C. E. Davis, A. B. F. Kinney, G. W. Nickerson; Cambridge District: Presiding Elder, R. F. Holway, W. G. Richardson, F. S. Coolidge, E. A. Lacount; Lynn District: Presiding Elder, R. L. Greene, C. Tilton, Matthew Robson, C. R. Magee. Springfield District: Presiding Elder, W. H. Dockham, H. G. Buckingham, L. E. Hitchcock, Franklin Nichols.

Conference Board of Church Extension — President, E. H. Dunn; vice-president, George Whitaker; secretary, J. Galbraith; treasurer, W. T. Worth; L. E. Hitchcock, C. R. Magee, John Merrill, A. L. Dodge, Jesse Wagner, G. Beekman, W. T. Perrin, J. H. Mansfield, E. R. Thorndike, J. O. Knowles.

A. P. Sharp presented the statistical report, and J. M. Leonard the treasurer's report; both were, on motion, adopted.

The treasurer presented the report of the special collection taken at our last session for the Preachers' Aid Society, every penny of which was paid.

On motion of E. M. Taylor, the request that A. B. Kendig preach a semi-centennial sermon next year was reconsidered; and it was then voted that A. B. Kendig and E. S. Best be invited to give semi-centennial addresses.

The reports on the Epworth League read by J. P. Kennedy, and of the committee on Sunday-schools, read by J. M. Leonard, were adopted with accompanying resolutions.

The report of the Conference trustees was presented by W. E. Knox, and, on motion, was adopted. A report made to the trustees by a committee of their number was also read.

On motion of J. W. Higgins, a committee was appointed to confer with the trustees, examine into the condition of the securities, and report at the next session. The committee was constituted as follows: J. W. Higgins, G. A. Spencer, Geo. Whitaker, C. A. Blackett, and J. Wagner.

J. W. F. Barnes, detained by illness, was authorized to hand in his report to the secretary and to have it printed.

The report of the Church Aid Society was read by G. S. Chadbourne, and adopted. Said report contained a recommendation that if any church refuse to admit the Church Aid collection, appeal may be made to the presiding elder, who shall decide in the matter.

G. F. Durgin reported for the committee to nominate officers of Conference Societies; and the report, carrying the nominations, was accepted.

The Conference adjourned at 5.55, to meet in the Congregational Church at 7.30.

The Conference convened at 7.30. After devotional exercises, the minutes were read and approved.

It was voted that at next year's gathering there be an executive session for the consideration of matters properly coming before the committee on Conference Relations.

A report from the Bureau of Conference Sessions was given by T. C. Watkins.

C. F. Rice reported the result of the tabulation of the returns of the Twentieth Century Thank Offering Commission, as follows: converts, 4,308; thank-offerings, \$823.030.

Alfred Noon spoke for the Massachusetts Total Abstinence Society.

Mr. M. A. Chandler was nominated and

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Winter through to Washington St.

elected to serve on the Church Aid Society. G. S. Chadbourne and C. H. J. Kimball, Esq., were elected members of the Bureau of Conference Sessions.

The business being exhausted, and the Bishop and his cabinet not appearing, an informal discussion was held on Sunday-school work, participated in by C. A. Littlefield, G. H. Clarke, and N. T. Whitaker. Even this did not by a good deal fill the gap, and there was a considerable wait, which the brethren endeavored to fill in by singing, and by listening to descriptions of travels by Dillon Bronson and George Skene. The Conference, by vote, thanked these brethren for pleasantly filling the otherwise vacant time. This lack of business for any considerable time while waiting for the appointments is a new thing in the experience of the writer.

At 9.30 the Bishop appeared. On motion of W. T. Worth, a vote of thanks was given to Bishop Cranston for uniform kindness and urbanity, and for faithful dealing in the morning meetings, and stating that we will be glad to greet him if he shall again preside.

The Bishop stated the great embarrassment in fixing the appointments resulting from the accommodation afforded to the young men in the School at Boston, and from the persistence of some laymen in choosing their own ministers. This was elicited by the following statement: W. C. Townsend requested a location, but was prevailed upon to ask a supernumerary relation instead; but this was refused by a decided majority. Thereupon the Bishop announced that the only possible course for the Conference to take was to adjourn, that provision might be made for Mr. Townsend, which was immediately done.

TUESDAY

The Conference convened about 8.45 A. M., and the minutes of last night's session were read and approved.

J. D. Pickles presented resolutions to the effect that, in view of the congested condition of the Conference, the presiding elders be requested to recommend no candidates for admission on trial, and to employ no supplies until all effective members of the Annual Conference are stationed. These resolutions were adopted without dissent, and enthusiastically.

Various motions requesting certain appointments other than to pastorates were made and carried.

W. E. Knox was, on his own request, given a supernumerary relation.

Announcement was made of the transfer of W. C. Clock to the Kansas Conference, and of W. E. Vandermark from the Central Pennsylvania Conference to this; of C. M. to the Holston Conference, and of J. W. Jones from that Conference. Also, of the transfer of R. E. Smith to the East Maine Conference. Resolutions were adopted expressing our affection and esteem for Mr. Smith.

After devotional exercises, including prayer by N. J. Merrill, the Bishop made remarks prefatory to the reading of the appointments, and explanatory of the difficulties attending the work of the Bishop and his cabinet.

The appointments were then announced, as follows:

BOSTON DISTRICT

W. T. PERRIN, Presiding Elder

BOSTON

Allston Church, J. E. Waterhouse
Appleton Church, To be supplied
Baker Memorial, J. M. Leonard
Bethany Church, A. H. Nazarian
Bromfield St., John Galbraith
City Point, W. A. Mayo
Dorchester Church, C. W. Holden
Dorchester Street, Edward Higgins
Egleston Square, W. M. Crawford
First Church, F. E. E. Hamilton
Highland, Mt. Bowdoin, W. H. Meredith
Jan alca Plain:
First Church,
St. Andrew's,
Mattapan,
Morgan Chapel,
North End Church,
Parkman Street,
People's Temple,
Revere Street,
St. John's,
Stanton Avenue,
Tremont Street,
Upham Memorial,
West Roxbury,
Winthrop Street
Brookline,
Charlton City,
Cherry Valley,
East Dedham,
East Douglas,
Franklin,
Highlandville,
Holliston,
Hopkinton,

Jerome Wood
J. H. Thompson
G. S. Painter
E. J. Helms
To be supplied
M. G. Prescott
L. H. Dorchester
To be supplied
F. H. Knight
A. H. Herrick
C. E. Davis
G. B. Dean
J. F. Chase
H. W. Ewing
D. Bronson
W. H. Adams
A. R. Nichols
R. P. Walker
E. H. Tunncliffe
To be supplied
G. Beckman
F. H. Ellis
W. A. Thurston

Hyde Park,
Leicester and Greenville,

MILFORD:

First Church,
Hopdale,
Millbury,
North Grafton,
Norwood,
Oxford,
Plainville,

QUINCY:

Atlantic,
West Quincy,
Wollaston,
Shrewsbury,
Southbridge,
Southville,
South Walpole,
Upton,
Uxbridge,
Walpole,
Webster,
Westboro,
West Medway,
Whitinsville,

WORCESTER:

Coral Street,
Grace Church,
Lakeview,
Laurel Street,
Park Avenue,
Trinity Church,
Webster Square,

W. F. Warren, President Boston University; member of Tremont Street quarterly conference.

S. F. Upham, Professor in Drew Theological Seminary; member of First Church, Boston, quarterly conference.

V. A. Cooper, Superintendent New England Home for Little Wanderers; member of Winthrop Street quarterly conference.

J. C. Ferguson, President Nanyang College, Shanghai, China; member People's Temple, Boston, quarterly conference.

J. W. Lindsay, Emeritus Professor in Boston University; member of Bromfield Street quarterly conference.

G. A. Crawford, Chaplain in U. S. Navy; member of First Church, Boston, quarterly conference.

E. W. Virgin, Chaplain in Norfolk County House of Correction; member of East Dedham quarterly conference.

CAMBRIDGE DISTRICT

JOSEPH H. MANSFIELD, Presiding Elder

Arlington Heights,
Asburyham,
Ashland,
Ayer,
Barre,
Berlin,
BOSTON:

Italian Church,
Trinity Church,

CAMBRIDGE:

Epworth Church,
Grace Church,
Portuguese Mission,
Harvard Street,
Trinity Church,
Clinton,
Cochituate,
Concord (Norwegian & Danish),
East Pepperell,
East Templeton & Phillipston,

FITCHBURG:

First Church,
Oak Hill Church,
West Fitchburg,

GARDNER:

Chestnut Street,
Swedish Mission,
Gleasondale,
Graniteville,
Hubbardston,
Hudson,
Leominster,

LOWELL:

Central Church,
Centralville,
French Church,
Highlands,
St. Paul's,
Worthen Street,
Lunenburg,
Marlboro,
Maynard,
Natick (First Memorial),
NEWTON:

Auburndale,
Newton Church,
Newton Centre,
Newton Highlands,
Newton Lower Falls,
Newton Upper Falls,
Newtonville,
Oakdale,
Princeton and Jefferson,
Saxonville,
SOMERVILLE.

Broadway,
First Church,
Flint Street,
Park Avenue,
South Framingham,
Sudbury,
Townsend,

WALTHAM:

First Church,
Emmanu-El,
Watertown,

G. F. Durgin
To be supplied

R. E. Bisbee
Vincent Ravi
W. Healey
To be supplied
To be supplied
I. A. Mesler
J. H. Humphrey

To be supplied
J. Peterson
J. Wagner
G. O. Crosby
C. H. Hanaford
To be supplied
C. W. Wilder
G. H. Rogers
F. A. Everett
C. R. Sher van
James V. dge
F. hols
To be supplied
W. M. Cassidy

J. W. Fulton
J. B. Brady
To be supplied
H. H. Paine
L. J. Birney
G. W. King
B. F. Kingsley

W. F. Warren, President Boston University; member of Tremont Street quarterly conference.

S. F. Upham, Professor in Drew Theological Seminary; member of First Church, Boston, quarterly conference.

V. A. Cooper, Superintendent New England Home for Little Wanderers; member of Winthrop Street quarterly conference.

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G. A. Crawford, Chaplain in U. S. Navy; member of First Church, Boston, quarterly conference.

E. W. Virgin, Chaplain in Norfolk County House of Correction; member of East Dedham quarterly conference.

To be supplied
P. R. Stratton
To be supplied
To be supplied
F. H. Wheeler
To be supplied

Gaetano Conte
R. F. Holway

W. N. Mason
O. W. Hutchinson
To be supplied
E. M. Taylor
Geo. Whitaker
A. M. Osgood
J. R. Cushing
C. H. Johnson
L. P. Causey
To be supplied

W. G. Richardson
Sup. by W. G. Richardson
L. W. Adams

John H. Mansfield
J. G. Hagberg
F. W. Collier
C. Nicklin
H. G. Butler
A. Dechman
E. P. Herriek

G. H. Clarke
L. E. Bell
To be supplied
G. M. Smiley
J. H. Macdonald
J. F. Allen
C. H. Dalrymple
F. T. Pomeroy
W. F. Lawford
Alexander Dight

W. T. Worth
G. R. Grose
G. H. Spencer
T. W. Bishop
G. W. Mansfield
J. P. West
W. J. Thompson
W. J. Kelly
To be supplied
B. J. Johnston

N. B. Fisk
G. S. Butters
G. L. Collyer
A. P. Sharp
L. A. Nies
To be supplied
E. E. Abercrombie

L. W. Staples
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OBITUARIES

At last, O Death!
Not with the sick-room fever and weary heart
And slow subsidence of diminished breath—
But strong and free
With the great tumult of the living sea.

Behold, I have loved.

And though I wept for the long sundering,
I did not fear thee, Death, nor then nor now.
I girded up my loins and sought my kind,
And did a man's work in a world of men,
And looked upon my work and called it good.
Now come, then, in the shape I love the best.
In the salt, sturdy wrestling of the sea,
I give thee welcome.

—RICHARD HOVEY, in *Bookman*.

Baker.—Nathaniel Palmer Baker, the son of Abner and Lucy Baker, was born in Bristol, Maine, Dec. 23, 1842, and died in Damariscotta, Maine, Dec. 30, 1900.

Before the twentieth anniversary of his birth he became a member of the army of volunteers who saved the Union. He was a good soldier, and received an honorable discharge from the service. After his soldier life he settled in Damariscotta and engaged in trade. As a business man he soon won the confidence and esteem of all with whom he dealt, and therefore was successful. As a neighbor and citizen he was kind and obliging, and interested in all things which assured the financial, intellectual and moral prosperity of the public.

His home life was a model of affection and beauty. He lived for his family. He sought for each of them the best he could possibly procure. His warm love and devotion were valued and returned by wife and children.

Mr. Baker was converted when twelve years of age, and a little later united with the church of his parents, the Methodist Episcopal, continuing a member until his death. He took a large interest in the prosperity of the church, and was called by his associates to fill positions of responsibility. He always rejoiced when Zion prospered, and all things which embarrassed the work of the church were a personal sorrow to him.

His last sickness was of long continuance, and at times he suffered severely; yet amid it all he was patient and uncomplaining, "for he endured as seeing Him who is invisible." In the early hours of his last Sabbath on earth he said to his wife: "How beautiful it would be if Jesus would only come today and take me home!" A few hours later he heard his Master's call, bade the loved of earth good-bye, and followed to the "city which hath foundations, whose builder and maker is God." A wife, three daughters, one son and a brother survive him, but they "sorrow not, even as others which have no hope."

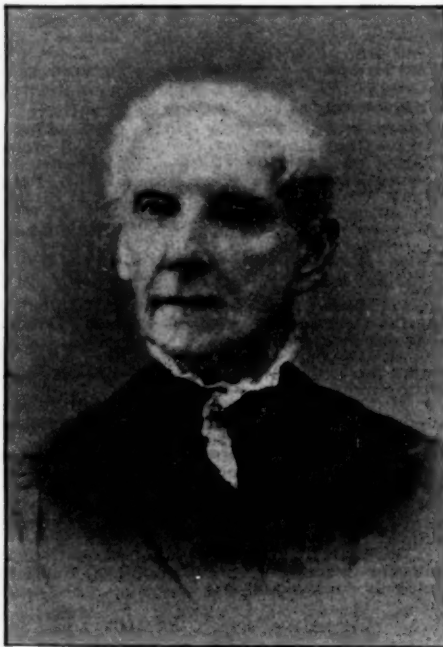
C. A. PLUMER.

Philbrick.—Mrs. Clarinda Fuller Philbrick was born in Billerica, Mass., May 11, 1806, and passed to her heavenly reward, Nov. 23, 1900, at Amherst, N. H., aged 94 years, 6 months, and 12 days.

Mrs. Philbrick had been an active member of the Methodist Episcopal Church for seventy-seven years. Her father was Thaddeus Mussey Fuller, a direct descendant of the Fullers who came over in the "Mayflower," and his mother was a sister of Isaac Mussey, one of the first men killed at the Battle of Lexington. Her mother died when she was seven years old. At the age of seventeen she was converted at a camp-meeting under Rev. Abraham D. Merrill. Living out at service at the time, she asked to go to the meetings, and was told by her employer that she might go if she could drive the young colt which had never been harnessed. This she did that night, and the following one also, when she gave her heart to Christ and was soon after baptized by Rev. Joel Steele, and united with the church at Lempster, N. H. She afterward moved to Boston, living there six years, and was a member of the old church at North Bennet St., now known as First Church, Temple St. She was present at the laying of

the corner-stone of the North Bennet St. Church when the floor gave way, injuring several persons, and people thought it was caused by the witches. She was a teacher in the Sunday-school, and also taught a class of colored boys in the old church on Revere St., West End.

At twenty-four she married Joseph Philbrick, a member of the Methodist Episcopal Church at Goshen, N. H., where she lived till 1852, when the family moved to Milford, and afterward to Amherst. She is survived by three children—Sylvia Louisa, with whom she has lived for the past thirty-five years; Charles Wesley, living in Boston, and a member of First Church, Temple



MRS. CLARINDA F. PHILBRICK

St.; and Albert Manson, the proprietor of Hotel Ponemah, Milford, N. H. Her oldest son, John Cummings, died in 1893 from the effects of three years' service in the 8th N. H. Regiment during the Civil War.

Mrs. Philbrick was always active in the church and Sabbath-school, and on her 94th birthday sent a birthday offering to the school at Milford where the family attended. She was noted for her kind and generous acts to the poor and needy, and many children have been made happy by having a free summer vacation on her farm; and only last summer, while very sick, she sent to Boston and had a little girl come up there to spend her vacation. She was always more thoughtful of others than for herself, and did what she could to make the world better. Her faith in God was strong to the end.

She was a constant reader of ZION'S HERALD for more than seventy-six years. Her sister, Mrs. Adeline Farnham, now living in Lynn, will be ninety-seven years old in May.

Rev. I. B. Miller officiated at the funeral services.

C. W. P.

Richardson.—Clara Louise Richardson, third daughter of Rev. Lemuel and Martha M. Tiffany Richardson, was born in Barkhamsted, Conn., Aug. 25, 1863, and died at the parsonage of the North Fifth St. Methodist Episcopal Church, Brooklyn, N. Y., Nov. 25, 1900.

Miss Richardson was converted when six years old and joined the church at Copper Hill, Conn., of which her father was pastor. From her conversion she steadily grew in favor with God and the people with whom her lot was cast. Her character was developed under the influence of an earnest Christian home, and before she was thirteen she was actively engaged in the Lord's work, in which she became so proficient in after years. Richly endowed by nature, both mentally and physically, through the grace of God, she attached to herself hosts of friends, and held the friendships thus begun unto life's end. Gentle, genial, vivacious, tactful, and resourceful, she early and naturally came to the place of leadership among the young people of her father's charges. With a rich and cultivated voice, she attracted marked attention, not only in her own church but from others, and a number of tempting offers were made, to have her employ her musical talents in other than Methodist churches; but all were

declined for the work she found in her father's appointments.

Not only in the department of music, but in the Sunday-school, Epworth League and Ladies' Aid Society, she was a most efficient worker. Her abilities increased with her opportunities, and, like her Lord, she delighted to go about doing good. The intenseness of her interest and energy in church work can be better understood when we recall that she held a responsible and remunerative position as confidential secretary in one of the large business houses of the city, and her work for the church must be after business hours. An earnest, devoted Christian, she was always ready and willing; and as far as time and strength permitted, she accepted whatever work came to her, striving to do it faithfully.

Her father had been only a few months in his present charge, but she had so impressed herself upon the entire membership as to awaken new life in many hearts, inspiring the hope that days of large and rich fruitage were in store for this old church. In our grief, we sorrow with the prophet: "Her sun is gone down while it was yet day."

Her funeral services were attended by a large company of friends and relatives, in the North 5th St. Church, the presiding elder, Rev. James Montgomery, in charge. Addresses were made by Rev. Messrs. J. Montgomery, D. A. Jordan, J. Stansbury, and W. P. Estes.

W. P. ESTES.

Granger.—The Methodist Episcopal Church and the community of Randolph Centre, Vt., have sustained a great loss in the death of Noah Granger, who was born in Randolph, Vt., April 14, 1817, and died at his home in Randolph Centre, Feb. 25, 1901.

Mr. Granger was soundly converted to God in his early boyhood, and all through his long and useful life has been a devoted Christian and an earnest supporter of every "good word and work." He was superintendent of the Sunday-school for many years and an able official in various other offices of the local church. His life was centered around the church and its interests. Gifted in speech, earnest in heart,

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Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges: they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

CANDY CATHARTIC
Cascarets
REGULATE THE LIVER

and generous in deed, he lived to bless those around him, and in turn was blessed with a rich Christian experience.

Mr. Granger was a public-spirited man. He had a deep interest in education. For more than fifty-two years he was a trustee of the State Normal School located at Randolph Centre. He possessed a special aptitude for raising funds. At one time he raised an endowment fund of \$10,000 for the Normal School, and at another time a much larger one for Montpelier Seminary. To accomplish the last-named task he traversed nearly every road and byway in the State of Vermont.

During the last weeks of his life Mr. Granger was confined to his home most of the time; and while deprived of the public service and the social means of grace, his heart was ever with us and his prayers were united with ours for God's presence and blessing.

The funeral was held at the Methodist Episcopal Church in Randolph Centre, conducted by his pastor, Rev. C. G. Gorse, assisted by Rev. A. L. Cooper, D. D., an old-time friend of the deceased, Prof. Edward Conant, principal of the State Normal School at Randolph Centre, with whom Mr. Granger had been associated for many years in the interest of education, and Prof. Wm. M. Newton, principal of Montpelier Seminary.

A wife, two sons, an aged brother, and a host of friends all over the State of Vermont are bereaved in his departure.

C. G. GORSE.

Greeley.—Mr. Newell Greeley, a saint of God, beloved by all who knew him, rested from his labors and passed on to his heavenly reward, on the 21st of December, 1900.

Mr. Greeley, with his beloved wife, who preceded him in his translation, united with the Meridian St. Methodist Episcopal Church, East Boston, in March, 1844. He was very soon recognized as a man of superior worth to the church of God, and his brethren began to place upon him the responsibilities of office. He held during his life almost every office in the gift of the church, and always with honor to himself and satisfaction to the people. He was treasurer of the board of trustees for forty-nine consecutive years, and his resignation was accepted finally with great reluctance.

His spirit was filled with heavenly sweetness and his messages were of wisdom. He was a bright exception to the Scriptural rule, "Woe unto you when all men speak well of you." He is lamented by all, but by none more than the pastor, congregation and Sunday-school find a suitable expression of confidence, affection and high esteem in the familiar stanza beginning, "Servant of God, well done!" Father Greeley has left to his three sons the legacy of a commanding Christian character and life.

F. K. STRATTON.

Hersam.—Reuben M. Hersam was born in Waterville, Me., Aug. 7, 1832, and died in Stoneham, Mass., Feb. 21, 1901.

With the exception of four years spent in California, his life was passed in New England, and most of it in the town in which he died. Thoroughly known here, he was highly esteemed by his fellow-citizens and his associates in the church. For more than a score of years he was a beloved member of the Methodist Episcopal Church, and for years worthily filled a place on the board of trustees of the local society. He was a constant attendant upon the Sabbath services, and rarely missed an opportunity to be present at the class-meeting. He was also a member of the Masonic Fraternity. The marked qualities of Mr. Hersam's life were, close attention to his business, which was conducted with strictest regard to honesty and integrity; a strong affection for home and family life; and a deep devotion to the cause of Christ and His church.

His sickness was not long, but at times very painful. He was most tenderly cared for by those who now mourn their loss—the bereaved wife and two sons, Alfred R., of Somerville, and Geo. A., of Dartmouth College.

The funeral service was held in the church,

and the pastor was assisted by a much beloved former pastor, Rev. Elwin Hitchcock.

J. W. W.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

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The Conferences

(Continued from Page 501.)

the pastor, claims to have more subscribers to ZION'S HERALD on the basis of actual church members than any other church in New England — more than one subscriber on an average to every member. What church can beat it?

C.

Concord District

Moultonboro. — The work has kept at about its usual standard during the year. Finances are all right. The return of the pastor, Rev. J. E. Sweet, is asked for.

Sandwich and East Sandwich. — About fifty have sought the Lord during the year. Probably one-half of these have joined the church either here or on other charges. As we write this item, Mr. W. A. Heard, one of the strong men of this church, is very sick with pneumonia, and his recovery is doubtful. He says he is all right, alive or dead. The quarterly conference ask for the continuance of Rev. E. R. Perkins as pastor.

South Tamworth. — The comforts of the presiding eldership as to travel were found on this trip. The roads — well, let's talk of something else! Twenty-one have joined on probation this year, eight of whom have been admitted to full membership. There is quite a little interest among those outside the church. Many desire the pastor's return.

B.

MAINE CONFERENCE

Lewiston District

Newry. — Rev. W. H. Congdon has done a good work on this charge. He has gathered up the loose ends, has added to the parsonage lot, and has secured insurance on parsonage and church. On other lines the church has had prosperity.

Bowdoinham. — Rev. J. B. Howard has wrought ably and faithfully here. He is strong in the pulpit and helpful in the homes. Good congregations attend the preaching service. Sunday-school and League are doing well. The Junior League numbers 37, and is one of the best on the district. Miss Hattie Andrews is the very efficient superintendent. A little boy is a welcome addition to the parsonage family. Mr. Howard's return is greatly desired.

Cumberland and Falmouth. — This charge greatly regretted to lose the former pastor, but heartily welcomed the present, and fully expects his continuance. The Sunday-schools have flourishing Home Departments. It is expected that the benevolences will compare favorably with last year. They have fine singing here. Sixty-five dollars have been spent in repairs.

West Cumberland and South Gray. — Rev. D. Pratt has done an excellent work here during the past two years. The improvements are permanent. They want no change here.

Bath, Wesley Church. — When Rev. J. T. Crosby makes his returns to Conference, it will be seen that good work has been done here during the four years of his pastorate — a splendid church property free from debt and generously insured; a good congregation; a Sunday-school with an average attendance of 125; the League and Junior League doing well. Finances are in good condition. Sixty or more were present at a Tuesday evening service recently.

Personal. — Charles Davenport, Esq., of Bath, now nearly 92 years of age, still teaches a class in the Sunday-school. Where can the fact be paralleled?

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